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RELIGIOUS PROGRESS.

RELIGION is by its very nature progressive. It is a great mistake, to consider the religious state of the soul as a fixed state, that can be reached in a limited time, and then has only to be maintained; that all subsequent effort is to be directed, not to its improvement, but to keeping it from deterioration. True religion is, to borrow a common Scripture similitude, a seed. It has a principle of vitality and growth. It is the germ of something far greater and better than it first appears itself. Its native tendency is, to shoot up and unfold, and to exhibit various successive degrees of excellence. Every thing around and within us tells us we are capable of unceasing progress in the religious life. Every one can conceive a far higher degree of excellence than he has attained. The best persons have an ideal of goodness the farthest beyond their actual acquisitions. Even Paul counted not himself "to have apprehended," but was continually "reaching forth to those things which were before." All the precepts of the Gospel describe perfection; they therefore forbid rest short of perfection. Jesus illustrated in his life the perfection of our nature, and we are called upon to be like him, to become "perfect men" unto "the measure of the stature of the fulness of Christ." I have said that every one can imagine a higher spiritual state than that which he occupies.

I add, that every one is conscious of power to make some advances toward that state. No one can say that he has reached the limit of the religious improvement he might make—that he has exhausted the power by which farther progress might be made.)

I would, however, avoid all overstatement on this subject, and therefore would here make some explanations and qualifications, without which the exact truth might be misapprehended. It cannot, I think, be truly said, that we are necessarily capable of equal degrees of improvement in equal times; that religious improvement can go on at one uniform rate through the whole of life; that one day, whatever its circumstances, is just as favorable to spiritual growth as another; that every year might, and should, witness the same progress as that in which the greatest progress was made. The grain and the tree have their periods of peculiarly rapid growth. They grow more in a week at one part of the season, than they do in a month at another. So it is with the soul; but the soul's periods of unusually rapid growth do not come round with unvarying regularity; they are determined by the providence and grace of God. Improvement depends in some measure on opportunity, and opportunity on outward events, which for the most part are beyond our control. Unusually important duties may devolve upon us, by the faithful discharge of which we may be raised up to a higher spiritual state; we may meet with great temptations, by successfully resisting which we may gain a large accession of spiritual strength; we may be overtaken by extraordinary trials, and by the patient endurance of them attain a higher degree of spiritual-mindedness. Moreover, I believe that the influences of the Holy Spirit make some periods more favorable to religious advancement than others. There are times, when, from causes which we can neither explain nor control, our perception of duty is more clear and elevated and our purposes more strong and constant, and we go forward in our religious course with an alacrity and vigor unknown to us at other times. Truth then compels us to admit, that the same degree of improvement is not to be invariably expected in the same lapse of time. But though the plant shoots up more rapidly at some parts of the season than at others, I believe it never entirely stops, till it has produced its fruit in perfection. Though it may not be continually increasing in visible

size, some process is continually going on within it tending to promote the purpose for which it was made. So should it be with the soul. Though it may not be always going on with equal rapidity, it should always be going on. Though extraordinary circumstances must combine to promote its extraordinary growth, it is ever surrounded with circumstances of trial and occasions of duty, which rightly used will help it somewhat forward in its spiritual life. Though at certain seasons unusually clear suggestions and strong resolutions are imparted, it is never left destitute of the dews and sunshine of divine grace which are necessary to secure its gradual development.

Another remark which seems to me important to be made in this connection is, that there may be an excessive anxiety about improvement, regarded as being in itself the great end to be aimed at. Much needless unhappiness may be caused, and perhaps real progress impeded, by too curiously comparing our present with our former selves, with a view of observing indications of advancement. The Apostle, whilst he "counted not himself to have apprehended," and "reaching forth unto those things that were before pressed toward the mark," says also that he "forgot the things that were behind." Perhaps there is a peculiar significance in that saying, which deserves attentive consideration. It is not necessary that we should be able to compute the exact amount of the improvement we have made in a given time. Our business is, to do as well as we can the duties which lie immediately before us; to realise to the extent of our power our present highest conception of the religious character. If we do this, improvement will come of course. Improvement is the result of continually doing our best. By continually treading the outermost verge of our capacity, we necessarily, though perhaps unconsciously, enlarge it. The growth of the soul is like the growth of the body. We should injure the body by attempting preternaturally to stimulate its growth. All that we can do about it is, to keep the body in a right state, to supply it with the proper quantity of nourishing food, to avoid injurious excess, and to take necessary exercise; and it will grow of course, till it has reached its full stature. So we have only to keep the soul in a right condition, to feed it with divine truth, to avoid corrupting it by sensual indulgence, to give it exercise by

well-doing, to perform faithfully and patiently every duty of life as it arises ; and by the mere process of thus living our souls will grow of course, and as fast as God saw it to be good that they should grow ; and we cannot by any forcing process of ours make them grow faster, and at the same time healthily.

It may be asked, by what signs in the outward life will the successive stages of this gradual development of the religious character be indicated ? It may not be possible very accurately to describe many of those stages. They may vary in different circumstances, and with different individuals. There is, however, one definite crisis in the progress of the religious character which I would consider. Let us suppose the case of an individual who has reached mature life, without having received any decisive and permanent religious impressions, but who has at length been effectually awakened to spiritual life. The first part of his religious course is a warfare and a struggle. He finds much to contend with in the habits and propensities which his whole past life has cherished. Perhaps some particular appetite or passion has been nourished into excessive strength by long indulgence ; now he sees the importance of subduing it ; he wishes, resolves, strives to subdue it. But it will not readily yield. He meets with continual annoyance from it. He acknowledges holiness to be his chief good, in his moments of calm contemplation he feels it to be so ; but he cannot always feel it to be so in the season of temptation. When the means of gratifying one of his long indulged propensities are present, he remembers the pleasure he formerly received from it, and for a time desires it again. He cannot oppose to the temptation the present feeling, that obedience to the law of his higher nature is a greater good than the tempting indulgence. If he resists it, it is not by a spontaneous impulse of his whole soul, but by a consideration of the future benefit that will follow. There is, in short, "a law in his members warring against the law of his mind," sometimes "bringing him into captivity to the law of sin," and always occasioning him discomfort. But if he patiently and faithfully struggle on amidst these difficulties and discouragements, by and by he passes through this stage of his course, his evil propensities are subdued, he has come to take delight in holiness, to seek after it with desire for its own sake. He has now a clear

and fixed perception of eternal things. His spiritual affections and faculties have permanently gained that ascendancy in his soul which of right belongs to them. He was before a carnal, he is now a spiritual man.—It may perhaps appear to some, as if this were the end of the religious course in the present life, as if this man's warfare were accomplished and his race finished, and he had henceforth nothing to do but to wait for the crown of glory that is laid up for him. But surely it may more properly be considered the beginning of religion. Now only has he attained a full, free, religious life. His course hitherto has been only a struggling into life. To recur to the analogy of vegetable life, this first stage of his religious course is like the buried seed forcing its way up through the earth that overlays it into air and sunshine. Then only do we begin to call it a plant.

I do not think there is any other stage in the religious life after this equally definite, and admitting of a precise description. Still however, the growth of the spiritual life cannot but be indicated by corresponding changes in the outward life. As it proceeds, a growing love, purity, disinterestedness and heavenly-mindedness will be observed in the whole character and deportment. This matter may be considered in reference to the three great branches into which human duty is commonly divided. These branches are, temperance, or sobriety, or self-denial; benevolence, or love to man; and piety, or love and all right affections toward God. By temperance, or self-denial, is meant the due subjection of all the inferior appetites, desires and passions to reason and conscience; the restraining of them within those limits beyond which they would interfere with duty, weaken and corrupt the soul, and incapacitate it for spiritual action. It implies the regulation, not only of the bodily appetites, but of all the other selfish desires, as avarice, ambition, and in some circumstances even the desire of knowledge. The very description of this class of virtues shows, that they are in their nature limited. Their use is, to put the soul in a condition for the reception of all holy influences and the performance of all other duties. They are, like John the Baptist, distinguished by the grave austerity of their demeanor, and sent to prepare the way for the coming of Christ into the soul. They are desirable only so far as they fulfil this office. A man cannot go on growing more and

more temperate and self-denying indefinitely. When the virtues of this class pass beyond their due limit, they degenerate into superstitious self-mortification.

With regard to piety I can touch but briefly on two points. First, as affection toward God grows, it will continually more and more pervade the whole life, and give it its tone and character. In the early period of the religious life devotion is regarded as the peculiar duty of a set season, when the presence of God is more distinctly felt, and communion with him is more intimate than at any other time; and active obedience is regarded as another distinct duty, to which also its allotted time is to be given. I would not however be understood as implying that the spirit of prayer is ever entirely confined to the hour of devotion. It could not be so. If it is true prayer, a spirit must go forth from it that will sanctify the whole life. Nor would I be understood, on the other hand, to imply that the soul ever outgrows its need of set seasons of prayer, or will be led in the course of its progress to undervalue them. Jesus had not outgrown them; he prayed to his Father, and spent whole nights in prayer. I would be understood to speak merely of two tendencies. With this explanation I repeat, that in the beginning of the religious life devotional feeling is more particularly confined to the hour of devotion, but as the soul advances, the sense of God grows upon it; a consciousness of his presence and love becomes its habitual and permanent state; the universal face of nature, in all its aspects, wears his smile; his hand is acknowledged in every event that occurs; he is seen in all things and all things in him. All active duty is done for his sake. It is felt to be an expression of the same spirit which is also otherwise expressed by direct prayer. The whole life becomes intercourse with God. Thus is the injunction fulfilled, "pray without ceasing." In this function of the spiritual life, then, there is room for indefinite progress. Its perfection is that oneness with the Father which Jesus felt and expressed.—My second remark is, that as devout affection expands, it assumes more and more the exclusive character of love, of that "perfect love that casteth out fear." As the soul becomes more pure and holy, it becomes more distinctly conscious of its Heavenly Father's complacent regard, dwells perpetually in the sereno light of his presence, and experiences the deep peace

and calm joy that flow from the feeling of being the object of an infinite love.

The various modes in which growing love to man will be indicated, present a wide field of discussion. It must be left to the reader's reflection, with a few brief hints. Christian love will grow in purity and disinterestedness. As it increases in fervour, the alloy of self, which may have mingled with its first operations, will pass away. It will not need to be sustained by praise or thanks. It will be satisfied with the consciousness of what it has effected, and find its sufficient reward in good done to another. As it expands, it will no longer confine itself to virtuous objects. That indignation and aversion for sinners, by which many good persons think to testify their abhorrence to sin, will gradually melt away into that tenderness and love which Jesus ever showed to the sinful, and which is the most effectual means of softening and turning the obdurate heart. Then, again, it will grow in humility and patience. It will stoop to what might be considered the humblest and meanest offices, did not the spirit of love make them beautiful. It will be wearied out by no obstinacy, insensibility, or ingratitude. And as it warms and gathers strength, it will create for itself before unimagined means of doing good. There is no end to the modes of beneficence which a glowing love will find out. A book has been written called "The Pursuit of Knowledge under Difficulties," showing the extraordinary energies by which many persons, moved by an unconquerable desire of learning, have overcome the most disheartening obstacles, made astonishing attainments, and raised themselves to great eminence. It is to be wished, that a similar book were written on the practice of benevolence under difficulties. Already materials exist for such a work. There are numerous well-attested instances of what would otherwise be an incredible amount of good, accomplished by the fervent, self-forgetting love of persons in the humblest and poorest walks of life. They show both how energetic and how progressive is Christian benevolence; how its power grows with its purposes, and its purposes extend their vision with its increasing power. So it continues to advance towards perfection, till it is removed from the opportunities of usefulness on earth to its recompense in heaven.

C. P.

POETRY AND PAINTING.

FRAGMENT OF A HALF-PROJECTED ESSAY ON THE
CONTEST OF THE FINE ARTS.

MANY writers, ancient and modern, have defined poetry to be an imitative art. The names of Aristotle and Goldsmith occur to me at this moment. "By poetry we mean," says an English Reviewer of Milton (Macaulay,) "the art of employing words in such a manner as to produce an illusion on the imagination; the art of doing by means of words what the painter does by means of colors." This definition seems to me, certainly as expressed in the latter clause of the sentence, very defective. It might apply to much of the poetical composition that is in the world, but it would be quite inadequate as a description of some of the finest. Take an instance from "*Childe Harold*"—the first that occurs to me;—others can soon find better ones:—

"Could I embody and unbosom now
That which is most within me,—could I wreak
My thoughts upon expression, and thus throw
Soul, heart, mind, passions, feelings, strong or weak,
All that I would have sought and all I seek,
Bear, know, feel and yet breathe, into *one* word,
And that one word were lightning, I would speak;
But as it is, I live and die unheard,
With a most voiceless thought, sheathing it as a sword."

Is there not something here which cannot be *painted* even to the eye of the mind? It may be said, that this is true in a degree of the productions of genius in all the arts,—that they all convey infinitely more meaning than meets the eye or ear. But I think we shall find that the poetic art has an advantage not only in degree, but in kind. There is a humorous story of an artist, who being employed by a tavern-keeper to paint a picture of the rising sun on a sign-board, executed it so exquisitely as to set the board on fire. His execution was of a character, indeed, to make his art *almost* equal that sister art whose genius

"Scatters from her magic urn
Thoughts that breathe and words that *burn*."

There are very few specimens of painting that come near expressing sound. A critic remarks that Allston's *Miriam* does it. She says: "Mr. Allston is the only artist that has ever seemed to us to *paint sound*. He has done it in several of these pictures, but in none more wondrously than in this. *Miriam* is *singing*,—there can be no mistake. The reverberation of her timbrel is in our ears. The earth, the near cloud of fire and smoke, re-echo her song. It mingles its exulting sound with the low moan of the Red Sea, that darkly and gloomily bases the ringing melody of her voice; and whose hoarse murmur is also *painted* in the background." To me, I must say, there is more painting of sound in these words than in the picture, because they speak to the outward ear as well as to the inward eye. The sound which we sometimes hear from a painting is heard by inference. A poem can be read aloud—(can a picture?)—and thus the sound of the words awakens a sense of the sound of the reality.

"Poetry," it has been well said, "has the vivid beauty of painting, the prominence and simplicity of sculpture, and the touching cadences of music, while it outlasts them all." C. T. B.

CHARTISM.*

WE cannot within the compass of our limited pages profess to enter on any full examination of this remarkable social phenomenon, either in its facts or its philosophy; but in connection with the tract before us, we will give such brief description as our space permits.

Before proceeding to the subject-matter of the tract, we shall say a word of its authorship and spirit. It is written, as the title-page shows, by working, humble men. It was composed in prison—under

* A New Organization of the People, embracing a plan for the education and improvement of the people politically and socially; Addressed to the Working Classes of the United Kingdom, and more especially to the advocates of the rights and liberties of the whole people as set forth in "the People's Charter." Written in Warwick goal, by William Lovett, Cabinet-maker, and John Collins, Tool-maker. Second Edition. London: 1841. 12mo.

an imprisonment incurred for political offences. Whether therefore we consider the social position of the Authors, or the circumstances of the authorship, the work is worthy of the highest praise. Strong, practical, common sense, is its main characteristic. The views are clear and comprehensive, exhibiting considerable knowledge of human nature in the abstract, but more especially, in its popular manifestations and wants. The needs of the people, intellectual and social, are depicted with the power of those who know whereof they affirm; and the mode proposed for meeting these needs evinces a calmness and wisdom, which men in the stations and parties of the writers seldom receive the credit of possessing. What particularly gratifies us is the temper in which the book is written. It is manly and magnanimous. In the cell of a common goal, the writers think not of their own condition, but send forth lessons of thought and wisdom to their fellows, lessons too which their assumed superiors might study with some advantage. Not only is there no asperity in the tone of their address, no declamation on patriotism and martyrdom, no abuse of authority, or boasting of endurance; but personally, not a single allusion to themselves. There is true greatness in all this; and if for a moment we should despond for a country where such men may fall under penalty, it is but a moment, which is followed by a noble hope for a country, where men are that can so endure it.

The work proposes a plan to the working classes of self-redemption by intellectual and educational elevation. The general principles of Chartism are explained in a short introduction, written with vigor and often with eloquence. As our remarks would be incomplete on one topic without some explanation of the other, we shall be compelled to say something of Chartism as the designation of a party; but we shall say it in no party spirit. We have interest in all social movements, whether in other countries or our own; but whether in other countries or our own, it belongs to us to consider them in their moral and religious, rather than their political aspects.

"Chartism" derives its name from a document entitled "The People's Charter;" a document which embodies the opinions of millions, and which these millions desire to make the law. The distinctive principles of it are these:—an expansion of the suf-

frage to every male inhabitant twenty-one years old, of sound mind, and not accused of crime; Parliament to be elected annually, and the members to be paid; votes to be taken by ballot; the corn laws to be repealed, and trade in general to be free; the Church Establishment, after a provision for the present incumbents, to be abolished, and all religions to stand equal before the law. These are the main points; wild enough to be sure, considering the institutions and prejudices of England; but neither in themselves vicious, nor under other circumstances unreasonable.

Who are the Chartists? Vast masses of the working people. The elective system in England excludes millions of the operative classes from the franchise, and therefore these classes are Chartists. They deem themselves aggrieved, and they seek to redress the grievance. They consider themselves unrepresented; and they demand a representation. Contributing as creators of wealth to the greatness and glory of their country, they hold themselves degraded on their national soil in being *unfranchised*. They demand the franchise, and some do not hesitate to threaten. Representation is attached to property; they contend that they are the creators of property; they contend they have pledges in the country dearer than all property. The ashes, they say, of their fathers for a thousand years have made it to them holy ground. Their children are born in it, and their wives endear them to it. No manly or noble tie binds the rich which does not bind them; they have as many motives for its welfare, and none to wish it injury or work it ill. They assert too, that their interests are not regarded; that all legislation is by privilege, and for privilege; that the working man is enslaved; that his very food is taxed; that wrongs have grown too heavy to be borne, and can only end in despair or madness. The Chartists call for a comprehensive suffrage as the only remedy, the only means of equal and important laws, the only source of national salvation. They maintain that they have not chosen of themselves to be a separate party, but have been driven to it by desertion and neglect. They insist that they have been forbearing beyond all ordinary bounds of human endurance; that the nation has been carried by their hands and through their blood and sweat to unexampled prosperity and power; that, in the mean time, they have reaped only poverty

and sorrow. They accuse the middle classes of having been faithless to them, first using and then betraying them. With their aid the middle classes fought the political battle and gained the victory, which unassisted it would have been vain for them to attempt. By this aid the Catholics were emancipated, the negroes were purchased, the Reform Bill was wrested from an alarmed aristocracy; and now, say the Chartists, when the middle classes have gained on the shoulders of the people the desired point of elevation, they combine with their enemies and mock that people as a rabble. Hence the unfortunate alienation that has lately existed between these two portions of society in England, the strongest and the best.

But why are not the masses franchised, and the disputes closed? Ask Lord Lyndhurst, born of democracy, ask Sir Robert Peel, raised from cotton-spinning; they will reply,—because of their poverty, their vice, and their ignorance. Ask William Lovett, cabinet-maker, ask John Collins, tool-maker, both imprisoned in Warwick goal; and they will give another answer. They will probably say:—misgovernment, selfish and exclusive policy, horrible wars and tremendous debt have made the people poor, and kept them so. The most industrious masses the world contains have been all but reduced to nakedness and starvation; and a people of singular patience and forbearance have been excited to desperation. If they are ignorant, why are they so? What has been doing by an overgrown Church, by a princely clergy? Where are the schools which the people have deserted, where is the knowledge which they have spurned and shunned? If they are ignorant, is not the misfortune theirs, and the fault that of others—of those rulers, most naturally, who give £70,000 for royal stables and not half the sum for the instruction of a nation? Vice is but the proper offspring of poverty and ignorance, of laws in addition which facilitate drunkenness by encouraging the sale of intoxicating poisons, to raise £15,000,000 for their terrific revenue. But in keeping the franchise from the working masses, is it just, ask the Chartists, that it is guarded from the poor, the ignorant, and the vicious? Why then is that bribery which buys the soul, that corruption which depraves the heart to its inmost core, the main power at elections,—the prime agency which substitutes

prostitution for principle, the ready instrument for infamy that can purchase, and dishonesty that can sell? Why are the hustings of a free people marts of souls—of conscience—of citizenship,—the arenas of the bought and the bound? Moreover, if good morals are a qualification for voters, whence then come the drunkenness and debauchery and riot, which so often distinguish English elections, and are the shame of English character? If virtue is so essential a requisite in the elector, how much more is it in the legislator; but the unfranchised operative has in his daily view nominal representatives of the people, who trample on principle and patriotism, and peers of the realm, born hereditary law-makers, who set at defiance all laws of common sense and common decency. It is not because the masses are ignorant that they are not trusted, say their defenders, but because they begin to know too much and know too well. They find themselves worked to death, and yet starving; they are aware that other people with inferior resources and inferior skill live in comfort and abundance, and with cheap and impartial legislation they are confident such a lot would likewise be theirs.

Lovett and Collins do not absolve the Chartists from blame; they admit instances of rashness and wrong, but these compared with the numbers and movements of the multitudes which compose the party, are but drops to the ocean. They ask but the same judgment that others receive, a judgment upon the aggregate result, and not upon the individual exceptions. Besides, the masses of the working people manifest just now a noble zeal in the struggle for redemption. They give up their only day of rest to reading and to Sunday schools; and by their penny contributions, by every effort that poverty can make, they are seeking for knowledge and the means of knowledge,—promoting free discussion—opening Mechanics' Institutions, Reading Rooms, Libraries—building Lyceums—and purchasing cheap periodicals and publications by tens of thousands. What has given the circulation to the Penny Magazine or Chambers's Journal, that makes them the marvels of the age? Why, the popular demand; and that same demand, to supply which booksellers are republishing in cheap forms the highest classics in the language, proves how true the taste of the people is to immortal power and immortal beauty. While every

volume of flippant trash has its market among the wealthy, the sound and true British heart of the people must have again its Defoes and Bunyans, and Miltons and Drydens. So it has been always. Under the living influences of democracy, as our Authors show, the works have risen of most enduring worth and greatness. In Greece sprang up laws, language, literature and arts, to leave imperishable impress upon man, while in Egypt and such nations arose huge and dumb masses of stone, to stand as eternal monuments of brute force, and of that death, silence and oppression which form its stupid and its changeless fate.

Respecting the feelings of the working population in regard to the rights of rank and property, we cannot forbear transcribing one forcible and eloquent extract.

"It is said, that considerable doubts are entertained of the propriety of trusting the working classes with power, lest they should use it to the prejudice of rank and property. But what foundation is there for such doubts? In what country of the world are the rights of property more respected? Where are more laws to guard it, and where are such laws more easily enforced than in England? In fact the patient submission to arbitrary and unjust laws for securing property (laws in opposition to their constitutional right) is the weakness of Englishmen. When property has been threatened by foreign foe or domestic spoiler, who have been more forward to defend or active to guard it, than the calumniated and unprotected sons of labor? Petty spoilers exist in every country, but the grand enemies and violators of property in England are to be found among the enemies of the laborer. Corrupt and blundering politicians, gambling fund-holders, speculating tricksters in trade and commerce, these are the great violators of property; men who by one specious, knavish trick swamp the prosperity of millions, and convert in a moment the most enlivening prospects of industry to the desolations of despair. But even in these convulsions of ignorance or fraud, who are keener sufferers than the working classes? Or who have had more useful experience to convince them of the necessity of property being fixed on the firmest foundations, than those whose homes of comfort have been rendered miserable by those political or commercial panics? Where, too, are the claims of merit or the legitimate influence of rank better appreciated than with us? or where are the efforts of humanity and benevolence better supported and encouraged than among the laboring population of England? Then away with those ungenerous surmises, those fears and anxieties respecting them. *Their interests are blended with the interests*

of property; and they have sufficient good sense to perceive it. Their hopes of happiness are based on the prosperity of their country, and all and every thing appertaining to individuals, to classes, to our laws, and institutions which can in any way be promotive of general prosperity, will ever be held sacred and inviolate by the industrious and generous-hearted people of Great Britain and Ireland."

These writers deprecate all resort to physical force, but show how naturally it seized on the popular imagination. "When we reflect," they observe, "on the circumstances which have hitherto influenced the great mass of mankind, we are not surprised at the feeling that prevails in favor of physical force. When we consider their early education—their school-book heroes—their historical records of military and naval renown—their idolised warriors of sea and land—their prayers for conquest and thanksgivings for victories, and the effect of all these influences to expand their combative faculties and weaken their moral powers, we need not wonder that men generally place so much reliance on physical force, and undervalue the superior force of their reason and moral energies." They propose a wiser plan; one which, if carried into full execution, would be truly sublime. This is no less than a universal system of education and an enlightenment—to originate with the people themselves—by themselves to be supported, and by themselves to be conducted. This is the right way to be free, and the only sure way, which when once a people find, neither kings nor laws can gainsay. The people here are called on to do their own business, and if they hear the call, it will surely be done. Every one knows the fable of the partridges. The old bird had no fear while the owners of the ground were looking daily to their neighbors for help; but once determined to set to work themselves, then she thought it time to be off. So, while a people are looking for redemption to laws, to king or queen, to gentlemen or nobles, they will lie long in their chains; but when in their high strength they say,—*we shall be free*, the word of fate is spoken.

Of this plan we can give the merest outlines. It is proposed, to establish public halls for the people throughout the Kingdom, during the day to serve for infant, preparatory, and high schools, in the evenings for places of assembly, mutual instruction, reading,

and amusement ; to establish normal schools, and procure teachers of the most approved talent and training ; to establish agricultural and industrial schools for orphans ; to establish circulating libraries, each consisting of three or four hundred volumes, each to contain a different set of books, and to be in a case so contrived that it may be transferred from district to district ; to print tracts and pamphlets ; to give premiums for good essays, and to employ lecturers and missionaries. The whole of this is proposed to be superintended by officers, central and subordinate, elected by various constituencies of the people according to the respective extent and objects. The details of the plan are well developed, and in the progress of this development an admirable system of popular education is expounded. An individual contrived the plan which has given the English people a uniform and cheap postage ; we should rejoice, if two humble mechanics have conceived a nobler idea—a universal and elevated education. And taking the estimate of the writers, the proposed plan seems in no way impracticable. Founding their data on the number who signed the Chartist petition, they arrive at the following results. The signatures to this document were one million, two hundred and eighty-three thousand. Each person who signed paying a shilling a quarter, an annual sum would be collected of £250,600. With this there might be, every year, eighty district halls opened, at £3,000 each,—seven hundred libraries established, at £20 each,—four missionaries employed, at £200 a year,—twenty thousand tracts a week circulated, at fifteen shillings a thousand,—with the payment of various incidental expenses. The writers, who know the people well, have no doubt of their willingness and zeal to contribute in the proportion here specified.

We hail these and all such speculations with heart and hope. We think they betoken life and health in the popular soul, and we look with confidence for good results in conduct and character. When we behold men in the prison, to which severity of government on one side or rashness on their own has consigned them, in sober and patient thought meditating means of amelioration for their order, we rest on such exertion as the promise of a peaceful progression. When we observe millions anxious to throw off ignorance and degrading passions, we have no fear that any out-

ward poverty can crush their moral energies, or that any restraints of class or caste can prevent their onward march. We place this confidence, not on what declaimers talk about the people, but on what the people are doing for themselves; and we think that since the Reformation Christendom has had no stirrings of deeper or more vital power, than the temperance regeneration of the Irish peasantry, and the present efforts for the mental and moral exaltation of the English masses.

H. G.

"THOU SHALT REAP, IF THOU FAINT NOT."

Go, beside *all* waters sow:
In the morning scatter wide;
Liberal bid thy hand bestow
At the fall of even-tide:
What shall spring, or where, or when,
Thou art not concerned to know;
Quick'ning sunbeams, genial rain,
God in his own time will show.

Thou be faithful, watch and pray,
Murmur not, nor dare repine,
If thy labors seem in vain
From the dawn to day's decline:
Where the foot of sin hath trod,
There unwearied do thou toil;
Still renew with ready zeal
Efforts to reclaim the soil.

What glad sound salutes the ear?
Lo, the blade unfolds its green!
Now, the tender grains appear!
Ripened now, the fields are seen!
Take the sickle, reap thou there,
Garner in the sheaves spread wide.
What the harvest? *Souls are saved,*
Pardoned, sealed, and sanctified!

x.

CHRISTIANS THE HEIRS OF GOD.

A SERMON, BY REV. SAMUEL GILMAN, D. D.

ROMANS viii. 17. And if children, then heirs; heirs of God, and joint heirs with Christ.

THE Gospel of Christ has proclaimed the fact, that all men are children of God. The Apostle Paul, with his lofty and divine logic, infers in the text before us, that if we are children of God, we are also "heirs of God, and joint heirs with Christ." I propose to investigate the full and glorious meaning of these remarkable expressions, and to present some considerations that may induce and animate us to struggle after the blessings implied in being the "heirs of God, and joint heirs with Christ." I say to *struggle* after; for it is a solemn truth, my hearers, that though we are born to the inheritance of God and to a joint inheritance with Christ, yet we may forfeit and lose these inexpressible privileges. I tell you, that the higher destiny of man is not to be forced upon him. It is our glory, that we are altogether free agents. It is our glory, that we may gain everything, only because we may lose everything. Salvation is a free gift; but it is a gift, which we must voluntarily receive. If salvation were forced upon man, then it would not be salvation—it would not deserve so glorious and so spiritual a name. When therefore the Apostle pronounces any of us "heirs of God," he supposes that we be something, and do something to vindicate the title. Just as a son who is left the heir to his father's estate by no means enters to all intents and purposes upon his inheritance, until he rises up and secures his title by the necessary forms of law, takes the direction of his affairs, and improves, without abusing or squandering, the advantages to which he is born.

How then has Christianity made us the "heirs of God?" First, by the overthrow of idolatry, and the establishment of just conceptions of the nature and character of the Supreme Being. With the single exception of the Jewish nation, the successive generations of inhabitants that covered this globe for three thousand years, walked in the grossest religious darkness; in some

regions, worshipping the stars and other luminaries of heaven; in other regions, bowing down before various consecrated animals; in others, going so far as to pay their adorations to vegetables; in others, deifying both dead and living men; in others, yielding their homage to marble or wooden statues; and in others, acknowledging the existence of no deity at all. Now, were all these wretched generations of idolaters and atheists "heirs of God?" Alas, no! Century after century rolled away—God's glorious sun shone down from heaven—race succeeded race,—and not one kindling conception arose from their groping minds to the great benevolent Cause of this fair and wonderful creation. Poor indeed was man! How *could* he so long continue, without claiming his birthright and inheritance, and leaping to the topmost idea that stood waiting for the lofty grasp of his soul? (At length however the day-star arose. The light which had been concentrated and almost buried in Judea for numerous ages, was to spread rapidly through the earth. The Son of God was born. The deepest treasures of divine truth were imparted to his mind. The spirit was poured out upon him without measure. He spake words of eternal import. His death and resurrection attracted the attention of mankind. His system of religion flew forth on the four winds of heaven.) It proclaimed in tones more articulate, if not louder, than thunder that God *is*, and *reigns*. Down dropped ten thousand idols to the dust. Millions of human beings caught with earnest rapture at the vital, glorious truth. They felt themselves near to a great presiding Deity, and they felt that Deity near to them. (Life was now no longer for them a poor dream of darkness. They felt henceforth within themselves eternal responsibilities. They perceived everywhere now the traces of an existing Divinity. They saw him in the stars, which they no longer worshipped, for they worshipped *him*. They heard him in the breeze, they perceived him in the flowers of the field—in the beautiful child among those flowers—in the wisdom of the immortal mind—in the venerable loveliness of age—in the busy walks of laborious life—in the change and succession of the seasons—in the power of man—in history—in nature—in solitude and in society—in darkness and in light—in the earthquake, the volcano, and the cottage or the garden calm—in the smile or the tear of man—in the passions—the affections—in all things every-

where! No temple now was supposed to confine the Deity within its walls. He was limited to no locality—no nation, as formerly. He was no more now the God of the Jew than of the Gentile, no more the God of the Gentile than of the Jew. He could be worshipped alike in the temple, in the family, in the grove, in the deep pious heart. Well, then, might the Apostle triumphantly exclaim of our rescued race under these auspicious circumstances,—that they were not only children, but “*heirs of God!*” We had stepped into an inheritance, to which lands, or treasures, or houses, could no more be compared, than a grain of sand to the whole material universe.

But we are also “*heirs of God*” in a still higher and dearer sense than this. Christianity teaches that man can become an object of the peculiar favour of God. We are allowed to cultivate a special communion between his spirit and ours. We are allowed to hope for gracious answers to our prayers. We can cherish the delightful belief, that he interposes gently and mercifully for our welfare—that he administers a restraining grace, when we are exposed to dangers and corruptions—that he soothes our heart-bleeding, sorrow-stricken, broken down spirits by an unspeakable and celestial balm—that he converts what we consider calamities and reverses into positive blessings—that he pities and loves us—that he cherishes every immortal soul as a ray from his own brightness, a faint image of his own perfection—that he is ever waiting, like the father of the prodigal son, to receive his repenting and returning children to his arms—that he infuses into the bosoms of the righteous a peace which the world can neither give nor take away—in short, that man finds himself now in the blessed condition described by the Apostle, when he says, “*I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*” Do you not see then, that in these higher and dearer relations you are, or may be, the “*heirs of God?*”

Yet a loftier and dearer application of the phraseology of the text remains to be considered. We may be “*heirs of God*” in reference to the possibilities, the glories, and the felicities of eter-

nity. By cherishing the faith and living the life of Christians here, we may secure for ourselves what the Scripture calls "an inheritance that is undefiled and that fadeth not away." In that world God himself is waiting for the heirs of his salvation. He is waiting to administer new manifestations of himself to their immortal souls. He is waiting to communicate to them new stores of knowledge, to impart higher measures of holiness, to enlarge indefinitely their capacities of benevolent action, and to call forth their undying, yet joyous and delightful adorations through eternity. If we are heirs of God, no doubt we shall have revealed to us in another world every dark and distressing problem that here agitates and disturbs our faith. We shall see that there is a bright side to every calamity. We shall be made acquainted with the mysteries of Providence. We shall see all contradictions reconciled. We shall take our point of vision from the centre of the universe, and not as we are now compelled to do, from its dim and distant outskirts. God will lead us by the still waters and through the green pastures of eternity. He will wipe away the tears from all eyes. He will be nearer and nearer to us, and we shall feel nearer and nearer to him—mounting higher and higher up the steps of his throne, entering deeper and deeper into the sanctuary of his counsels, and finding our individuality more and more blessed by intenser infusions of his Divine presence and nature.

Nor this alone. The Apostle adds, as if crowning the climax of blessings which the Christian may inherit, that we can be "joint heirs with Christ." Will not a participation in the glories and felicities of the Saviour incalculably increase all of which we ourselves might otherwise be capable? We have reason to suppose that even in the heavenly world God does not *directly* reveal himself, any more than in this, but that he will forever employ mediums and instruments to communicate knowledge, happiness, and spiritual excellence to his moral and intelligent creatures. So that Christ will have an appropriate office there as well as here. He is called "the first born," and he will lead many sons unto glory. He will precede the whole human race in the march of eternal progress, as he has already preceded them in the career of suffering virtue. I invite and summon you all, therefore, even now, to join and follow in his train. Make him your Saviour on earth,

and your Saviour in the skies. Adopt, grasp, live by his religion here, that you may be adopted, embraced, and made to live forever there. Submit to the restraints of self-denial here, that you may indulge in absolute and immortal freedom there. Walk here by faith, that you may revel in vision there. Fasten the image of Jesus to your souls, and it shall be stamped thereupon, when you enter on the heavenly inheritance. Be not ashamed of him before men, and he will own you in the presence of his Father. Serve him here, and reign with him there. Be humble and faithful in this world of dust and sin, and then take your shining, honored place with saints, and martyrs, and just men made perfect, and prophets, and apostles, and Christ, and God. Amen.

"LEAD US NOT INTO TEMPTATION."

While travelling through a world of care,
My heart seeks strength alone in prayer;
And dear as earthly friends may prove,
Still *trusts* alone to One above.

But humbly, oh my God! I crave
No respite from an early grave,—
Nor jewelled wealth, nor shadowy power,
Nor fleeting pleasures of an hour.

I ask no freedom from stern pain,
Which makes each common boon so vain;
Exempt me not from grief and care—
Such transient burdens I can bear.

But dark *temptation's* fatal hour
Still makes my timid spirit cower;
When on my frailties, Lord! I think,
From such harsh trial do I shrink.

Lead not where fruits forbidden glow;
How weak we are Thou best dost know;
And earth's worst evil is to be
An alien, Lord! from heaven and Thee.

CHRISTIAN DUTIES.

"These ought ye to have done, and not to have left the other undone."

IN all ages of the Church there has been a tendency, to rely more upon the speculative faith and external rites of Christianity than upon its internal and spiritual principles; for it is easier to think rightly than to do justly, to inflict penance upon the body than to keep the spirit in subjection to the law of God. There is a tendency also to over-estimate the value of faith considered simply as intellectual belief, without sufficient reference to its operative principle; for that alone is the true and saving faith of the Gospel, which manifests its efficiency by its purifying and elevating influences upon the soul.

The speculative doctrines which rival sects consider fundamental have ever been asserted and defended more strenuously, than the precepts of Jesus have been obeyed or his spirit cultivated. Assent to creeds and articles of faith has been demanded by human authority, and holiness of life disallowed as a test of the Christian character unless accompanied with a belief in the popular system of theology. Those divines who follow most closely our Saviour's example in their public religious instructions, both in the choice of their subjects and in their methods of illustration, are stigmatised as teachers only of a refined and sentimental morality; and the wide field of Christian duty is hardly explored while each sect is discussing essentials and non-essentials, forgetting that though we may have all knowledge and understand all mysteries, yet our only just claim as disciples of Christ must be founded upon the possession of his spirit. Religion with many of all sects is an abstraction of the intellect merely; something to admire, to converse upon, and to wear at particular times and seasons. Men do not feel quite safe without the protecting shield of at least a nominal Christianity, and endeavor to make a compromise between their consciences and their inclinations, and yield to religion a speculative faith while the real affections of the heart are enchained to earthly idols. With others, religion consists in enthusiasm of feeling, pious contemplation, contempt of earthly enjoyments and neglect

of common duties. With comparatively few is it a life-pervading principle, guiding to holiness and consequent happiness by aiding in the development of each faculty of the soul, and ever pointing onwards to unremitting progress in all that is lovely and excellent in spiritual attainments.

One reason of the frequent neglect of the common and unostentatious duties enjoined by Christ and his Apostles may be found in the fact, that they commend themselves by their excellence so entirely to the reason and the conscience, that through self-ignorance we imagine ourselves practising what in reality we only admire. Enthusiasm of feeling and approval of duty should however be accompanied by promptness and energy in action.

In the estimate of our personal religious obligations we are liable to direct attention too much to one particular point, to cultivate almost exclusively some one Christian grace, which may harmonize most easily with our peculiar temperament, and require but little self-discipline in its adaptation to our personal circumstances in life. Thus we may find great spiritual devotedness in connexion with a disinclination to the performance of the daily cares and usual avocations of life and a desire to retire from the circle of worldly influences. This feeling doubtless arises partly from unsatisfied aspirations after holiness, but partly also it may be a delusion of the selfish principle. We were not placed in a world of temptations, trials, and responsibilities merely to contemplate and love goodness in the abstract ; but while we cultivate a devotional spirit, and aim at higher and higher conceptions of the Infinite Father, and strive for closer communion with his Spirit, we yet are not justified in neglecting one social or domestic obligation, or in despising the humblest duty which arises out of our relations to the family of human kind, but should meet and discharge our several obligations with a spirit of cheerful trust and ready obedience.

We should engrave it upon our hearts and our memories, that in Christian obedience there must be no reservations. Whatever the Gospel of Christ has enjoined becomes an incumbent duty so far as it lies within our power of action, and our principle of obedience to the will of God will be essentially defective if we allow ourselves in any known sin or the omission of any known duty.

This most important truth is often overlooked in effect, though acknowledged in theory, and by those too who sincerely wish to do God service. How shall I best glorify God and honor Christ? is a question often pondered with deep earnestness by those in the freshness and ardor of newly developed religious affections. The ordinary duties of life seem too limited and too tame for their ardent aspirings, and great exertions, great sacrifices in the cause of truth and holiness are the theme of their imaginings; they would rejoice in an opportunity to carry the word of life to Pagan nations, and would patiently endure, nay, some perhaps would even court, persecution for Christ's sake. Let such minds reflect, that it is not the greatness of an action in itself, but the spirit, the intention thus manifested, which we have reason to believe is the object of approval with Him who reads the heart. Therefore we believe that we may offer as acceptable a sacrifice to God by the faithful discharge of the daily recurring duties of common life, if we endeavor to sanctify all our actions and avocations by a religious spirit, as if we left home, country, and friends for a foreign clime. Not that we disapprove of the missionary enterprise, which has carried spiritual life and happiness to so many thousands of souls before sitting in the darkness of Heathenism. Far from it. But we deem it all-important, that each individual should consider that a mission is likewise to be performed and the Redeemer's kingdom extended in our own homes, by our own firesides, and in our own social communities, by bringing every faculty of the soul into subjection to the religion of the cross, and by considering our time, our power, wealth, influence, and affections, talents lent us to be improved to the glory of God, and the benefit of mankind, for the right use of which we shall be held responsible.

Did we apprehend more fully our destiny as immortal beings, were spiritual things indeed realities to our faith, did we feel as well as acknowledge the truth, that much will be required of us, to whom so much has been given in Gospel light and hopes, we could never allow ourselves in any negligence in duty. Our own sphere of action, however limited, would acquire interest from the consciousness that we are ever laboring for eternity, and unremitting vigilance in the religious performance of all duties would be the effect of a more efficient faith. While the great laws of

justice, mercy, and fidelity were scrupulously fulfilled, the pleasures of the social and domestic circle would be sanctified by the influences of a pure and cheerful piety, and the culture of the talents and affections with which all are more or less richly endowed by our Heavenly Father. Would Christians also faithfully perform the duties of courtesy, hospitality, benevolence and that charity which beareth all things and hopeth all things, we should see violence of temper softened, asperity of manner and expression refined and subdued, and religion made attractive, and venerated for its lovely manifestation in the consistent disciple of Christ.

With every new accession of spiritual light the circle of our spiritual vision enlarges, and hitherto unseen and unacknowledged duties demand our attention, and in human weakness we almost despairingly relinquish the attempt at corresponding action; but we are assured, that aid from the Source of all strength will be given us in answer to sincere supplication. Shall we not then strive to fill every hour, every moment of life with the faithful and religious discharge of every duty, and so cultivate and develope our spiritual capacities, and the Christian graces of character, that we may glorify God, honor Christ, and exert a truly Christian influence upon the souls of others; ever remembering, as an encouragement to our onward progress, that our Lord and Master has said, "Ye are my disciples, if ye do whatsoever I command you."

M. S. W.

THRUSH'S "LAST THOUGHTS" ON WAR.*

AMONG those whom we hold to be worthy of honor in the present generation, and of recollection in future times, is the friend whose name stands at the head of this article;—a man of whom few

* The Last Thoughts of a Naval Officer, on the Unlawfulness of War &c. In a Letter to his late Majesty, George the Fourth; and a Series of Letters to his Grace the Archbishop of Canterbury. By Thomas Thrush, Author of "The Apology of an Officer for withdrawing from the Profession of Arms." London: 1841. pp. 216, 12mo.

either here or in his native land may have heard, but who has presented an example of fidelity to conscience, maintained at great worldly sacrifice, before which the titles to respect which talent and eminence confer fade into poor pretensions. Mr. Thrush,—he has renounced the designation as well as the emolument which belong to the office he once held—was formerly a Captain in the British Navy. By reading his Bible and by silent and patient meditation he became convinced of the unlawfulness of war—of its unchristian character and totally evil influences. Upon arriving at this conclusion he resigned his commission and half pay, to which he would have been entitled for life, and addressed a Letter to his reigning Sovereign, couched in respectful terms, explanatory of his reasons for withdrawing from his Majesty's service, which Letter he published in the year 1825. It has been reprinted in this country, and made his name known to the small body of readers of "peace publications." "In order to show that this Letter was in strict accordance with Scripture, he subsequently published "*The Apology of an Officer for withdrawing from the Profession of Arms*, containing, with the above Letter, a Series of letters on the Unlawfulness of War and the Military Profession." Neither of these publications attracted much attention. The Author was not a man of great wealth or high station, to have made him conspicuous in the former period of his life, and it was not according to the policy of those to whom he addressed a justification of his conduct to give circulation to views diametrically opposed to their own practice. Another reason doubtless operated to prevent a wide perusal of his writings. By the same course of investigation and reflection by which he had been led to renounce the employment on which he mainly depended for a support, he had also been brought to reject the prevalent opinions in theology and to declare himself a Unitarian. This circumstance alone would limit the number of his readers to a very small circle. Still he has not ceased from his endeavours to throw some influence into the scale of public sentiment. Retiring upon the very limited means of support left to him by his relinquishment of his pay as an officer, and with the growing infirmities of age aggravated by rheumatic pains, which have of late years rendered him a cripple, he has maintained an activity and cheerfulness of spirit that prove

the value as well as the strength of his principles. He resides at Harrogate in Yorkshire, and occupies his tranquil old age in reading and writing. "Being now," as he says in the modest preface to the work before us, "in his eighty-first year, he thinks he may, without presumption, give these Letters to the world as his *LAST THOUGHTS*." The thoughts, we may add, of a mind whose faculties are undimmed by age, and whose honesty of purpose is placed far above the reach of suspicion.

The volume now in our hands contains the Letter originally addressed to George IV., and ten Letters addressed to the Archbishop of Canterbury. The last of these presents a summary of the Author's views, which we copy not only to make our readers acquainted with the plan of the book, but that we may subjoin the closing paragraphs, which we commend for their simple and solemn earnestness.

"I have now shown to your Grace, to the best of the ability God has blessed me with, that war—war defensive as well as offensive—is inaccordant with just notions of natural and revealed religion.

I have, in the first place, endeavoured to show, and I hope not unsuccessfully, that war is altogether repugnant to those purposes for which an all-wise and merciful Creator has formed and designed us—that it is contrary to natural religion. That the formation of our bodies, and the dispositions implanted in our minds, indicate that we are intended for higher and holier purposes than killing, robbing, or defrauding our fellow creatures. That men are designed by their Creator to make each other happy. That even the brute creation set us an example, that we should do well to follow. They are kind to those of the same species: they do not, like men, devour each other.

In the next place, I have endeavoured to show that war of any kind is inaccordant with the spirit of the Old Testament, and that the wars in which the Jews were engaged, do not afford the slightest sanction to Christians for engaging in warfare, unless they can show, like the Jews, a direct sanction from God for doing so.

Lastly, I have endeavoured to demonstrate that war is utterly repugnant to the spirit of Jesus; to the precepts and example which he left us for our guidance. That "as contrary as cruelty is to mercy, tyranny to charity, so is war and bloodshed to the meekness and gentleness of the Christian religion." That the moment a Christian engages in warfare he relinquishes those doctrines which peculiarly distinguish Christians from all other human beings—that he *loses caste*; he ceases to be a Christian—he deserts the standard of Jesus, and becomes the slave of the world.

Added to this mass of evidence, I have presumed to address a Letter to your Grace on the testimony of prophecy with the view of showing that, if the religions established throughout Europe sanction their professors to follow the profession of arms, they are all antichristian: that the only hope of the friend of Peace is in regenerated Christianity.

The evidence I have adduced, though circumstantial, to show that war is unlawful, or rather that it is sinful, to a professor of Christianity, is so clear and decisive, that I might here have laid down my pen, supposing my task accomplished; but, wishing to show that war is as unwise as it is wicked; that it is as much against our interest as our religion; I have addressed two letters to your Grace, one on the causes of war, and another on its evils. The conclusion to be drawn from these is that all wars are both unwise and wicked; but that God from motives of kindness and benevolence severely punishes us here, in order to open our eyes to the atrocity of war, and to fit and prepare us for more exalted happiness in the future world.

To these I have added some of the most popular arguments, urged in favour of war and the profession of arms, with answers thereto: and in conclusion, I have addressed a letter to your Grace on the practices of the early Christians, and their opinions on these important topics; showing that they were in strict unison with those principles which I have advocated—with the principles laid down by the Prince of Peace. Permit me, my Lord, to express a hope that the learned writers of the Oxford Tracts, who have so largely availed themselves of the opinions of the early Christian Fathers in order to establish the peculiar doctrines of the Church of England, will become the zealous friends of Christ, in his exalted character of PRINCE OF PEACE; that the same zeal and diligence they have displayed in inquiring into the religious opinions of these early Fathers will be extended to ascertain their practices and opinions regarding war and the profession of arms. Should they find them to be such as I have stated them, I indulge in the hope that they will be consistent—that they will become the staunch friends of PEACE ON EARTH, and the avowed enemies of all war.

The whole of the evidence I have advanced, in the preceding letters, regarding the unlawfulness of war, though inferential, shows as plainly as if literally expressed, that war, and the profession of arms are unlawful to Christians, "AND THAT MEN WHO HAVE NICE NOTIONS ABOUT RELIGION HAVE NO BUSINESS TO BE SOLDIERS."* I rejoice, my Lord, in the indications given by the signs of the times, that the love of military fame is on the decline;

* Language reported to have been uttered by the Duke of Wellington in the House of Peers.

that its false lustre is fast dying away; and in proportion as it decays, truth—the truth which Jesus revealed—the truth for which he lived, and for which he died, will acquire strength, and "Peace on earth, and good-will toward men" will become universal. "In proportion as *this* truth shall find a tongue, wars will cease."

It is urged by many that the view I have taken of the military profession, by the destruction of long established principles and usages, would tend to promote disorder and revolution in the world. This is a question deserving consideration; but is the question at issue fairly stated? The real question for consideration appears to be this: Is it safer to continue old errors and principles, though maintained for fifteen hundred years by nearly the whole Christian world, or to return to truths and principles, which, (though considered as new) are in reality much older—as old as the Gospel—which are truly the Gospel itself? We mistake *patriotism for philanthropy*,—the patriotism of Greece and Rome for the philanthropy of the Gospel; a natural consequence of classical education. But "Christianity, (says Bishop Watson) in its regards steps beyond the bounds of national advantage, in quest of universal good; it does not encourage patriotism in opposition to general benignity; or prompt to love our country at the expense of our integrity; or allow us to indulge our passions to the detriment of thousands. It looks upon all the human race as children of the same Father, and wishes them equal blessings; in ordering us to do good, to love as brethren, to forgive injuries, and to study peace, it quite annihilates the disposition for martial glory, and utterly debases the pomp of war."

The question reduces itself into little room: Is it safer to take expedience for our guide—to continue in opinions and practices, having the sanction of fifteen hundred years; or to go still further back—to Jesus and his Apostles? Is it safer to continue under the banner of Mars; or boldly, and in good earnest, to join the standard of Jesus? This happy consummation, so devoutly to be wished, cannot rationally be expected so long as the priesthood proclaim to their flocks that it is lawful for them to engage in war when sanctioned by their chief magistrate. If your Grace possess such a power as that contained in the xxxviii Article it must be evident to you that the heads of the other churches in Europe possess the same power; and that the subjects of the contending states may legally murder and destroy each other without being answerable at the supreme bar of God for conduct so revolting. In a word, that the chief magistrates are the only persons in Europe that are answerable to God for their own actions, as well as for the actions of their subjects; I need not, my Lord, say that this is contrary to the general tenor of revelation, which teaches us that every man must bear his own burthen—that we must all receive according to the deeds done in the flesh, whether they be good or evil.

The great question concerning the lawfulness of war, or of the profession of arms, is a question exclusively religious, as has been frequently remarked; and, in determining it, worldly policy and expedience ought to be banished from the counsels of the individual. The books of nature and of revelation are open before him; he is diligently to read these in order to ascertain his personal duties; and he is to obey God rather than man. I am, my Lord, painfully aware that the views of duty which I have deduced from these sacred sources are opposed to those of your Grace, and the opinions generally received by a very great majority of those esteemed wise and good; but, with a devout wish to ascertain the truth, and no wish to serve the purposes of any sect or party, I have calmly stated my reasons for dissent. These reasons, supported as they are by Scripture, I cannot doubt, will, in due time, become as extensive as the Scriptures from which they are drawn. If they are true, they must prevail; if they are false, let them be exposed; and their advocate held up to deserved scorn and derision.

The hero and the statesman may yet, for ages to come, triumph over Christianity, over humanity, and over peace. The worldly-wise man may still continue to glory in his wisdom, the mighty man in his might, and the rich man in his riches; but let the Christian bear in mind, that "the wisdom of the world is foolishness with God," and that in the propagation of the Gospel "God hath chosen the foolish things of the world to confound the wise," so it is probable that he will, by the same means, restore it to its pristine purity; and, consequently, to its energy over the human mind. For his consolation, (and it cannot be too often repeated,) the advocate for peace knows, on evidence as sure as that on which Christianity is established, that the folly and wickedness of the present beligerent and savage system will be made manifest by that "knowledge of the Lord," of which the whole earth shall be full. And, though the time may yet be distant, he is assured that "God shall judge among the nations; and shall work conviction in many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

After publishing my Letter to my Sovereign, George the Fourth, it seemed incumbent upon me, (as I have already stated,) in the very peculiar and insulated situation in which that letter placed me, as an alien or outcast from military society, to show to the world, by further discussion, that, in withdrawing myself from the profession of arms, I had not only acted according to the dictates of conscience, but that I had also been guided by sound principles of religion and morality;—that I was not an enthusiast, but that I had diligently studied the sacred word of truth; had regulated my

conduct by it; and had, as I professed, "spoken forth the words of truth and soberness;" that, weighing the interests of a future life against those of the present, I had not acted unwisely, or inconsiderately, in preferring the former. With these views, my Lord, in a series of Letters, I gave to the world my *Apology for retiring from the Profession of Arms*. With exactly the same views, I have addressed these Letters to your Grace, and to the public, but more especially to the Clergy. From their subscribing the articles of the established church, it may be inferred that they consider war, and the profession of arms, as lawful to the professors of Christianity. From the peculiar situation in which I stand, I feel that I, and the public, have a right to call upon you, and the established clergy, to show either from Scripture, or plain inferences from it, that it is lawful for Christians, when *sanctioned by the magistrate to wear weapons and to serve in the wars*. For this mistaken principle has caused rivers of blood to flow. If rulers draw the sword, is it not natural for subjects to imitate their example? And, when excited by stimulating causes, is it not to be expected that they will use the sword in their own defence? What stimulants, I would respectfully ask your Grace, can be more pungent than poverty and want? The energies of the industrious have been expended in war; their energies have been mortgaged for ages to come; and the productive classes, the honey-bees of society, are left to suffer. Of their miseries and privations the Parliamentary Reports bear ample testimony? The xxxviiith article of the Established Church, one cause of these miseries, surely ought to be washed out with the tears of repentance. Erase, my Lord, I beseech you, from your Liturgy, this libel upon the holy religion of Jesus, one great source of the infidelity, the vice, the selfishness, that deluge the world, and threaten universal revolution.

I hope, my Lord, in the peculiar situation in which I am placed, as a kind of outcast from military society, in which it has been my lot to pass a large portion of my life, I may be permitted, without being chargeable with egotism, to say a few words concerning myself.

Sixteen years have elapsed since the publication of my Letter to my Sovereign, George the Fourth, which I have now submitted to your inspection. During that long period I can assure your Grace that a day has not passed in which I have felt regret for having written that letter. I may, as I often have felt that it was not more worthy of the solemn occasion on which it was written; but so far from feeling sorrow or regret, for the step which that letter announced, I have, as my years increased, gone on my way rejoicing; and impressed with sentiments of gratitude to the Great Giver of all good, that he endowed me with courage—with the moral courage—

to write it. I use the word courage, because I believe that it required more courage to write that letter than to fight a battle. I can further assure your Grace, that since publishing it, I have never regretted the loss of half my income; so far from it, I have been convinced of the truth of our Lord's assurance, that no one can make any sacrifice in his cause, the cause of truth, without receiving more than an adequate reward here. The same remark I can with truth apply to the sharer of my joys and privations. God has been graciously pleased to prolong both our lives beyond what is generally considered as the boundary of human life: to grant to us a happy old age; to bless us with contented minds and a larger portion of health and enjoyment than generally falls to the lot of persons, like ourselves, far advanced in life.

And now, my Lord, I have only once more to implore the blessing of the great Ruler of nations upon my feeble endeavours to promote the sacred cause of peace. May He, in future ages, render our nation as glorious in cultivating peace, as it has hitherto been successful in war and conquest! But whilst, with Bishops and Missionaries, we also send armies to the most distant parts of the globe, may we not fear that our prayers for peace will, by a righteous and just God, be regarded rather as a mockery and insult, than as an indication of a serious and sound frame of mind."

E. S. G.

PULPITS.

I SPEAK now not of the Pulpit as a means of moral influence, but of pulpits as places where the preacher stands and officiates. The two subjects indeed are closely connected, since the influence which a preacher exerts upon a congregation must depend somewhat upon the local relation in which he stands towards them. Every one must own that the ease of ordinary conversation depends in a great degree upon the position we occupy in reference to those with whom we are conversing. It would be preposterous, for instance, for a person sitting on the eaves of a house to think of holding an easy and intimate conversation with another person in the street below. And the least experience in society must teach us, that the pleasure and readiness of social intercourse in the drawing-room depend very much upon the position which the talkers hold with each other. The church is a place for social

communion of a religious kind between preacher and people. Care should be taken so to arrange the relative position of the two parties, that the freest and happiest communion may be established.

It may be said indeed, that truth is truth no matter where spoken, and that the Gospel is the same whether uttered from the heights of an old fashioned pulpit or from the less aspiring elevation of a modern desk. However this may be, it is very certain that the moral impression produced by truth depends very much upon propriety of place; and the idea of any communion of feeling between a speaker perched high in the air and a scattered audience in the pews below is perfectly absurd.

All preachers have doubtless suffered much by being "doomed to durance vile" in ill-contrived boxes, which the carpenter's fancy or economy or imitation has devised, in which the laws of sound and considerations of comfort and effect have not been consulted. Sometimes the preacher will be able to point out the defect of the pulpit in which he is obliged to incarcerate himself. It is too high from the pews, or the front is too far raised above the place of standing, or it is too closely boxed, or the platform is too narrow, or it is blazing with light, or dim with darkness. Again, he will find himself feeling perfectly miserable and in a false and unnatural position with regard to the audience, without being able to say exactly where the trouble lies. I am happy enough to have a pulpit that is constructed upon proper principles, and which suits other preachers as well as myself; but have not seldom been grieved and vexed at the wretched structures we are doomed to occupy in some of our churches. We are sometimes perched on high in some antiquated pulpit, which recalls the Psalmist's lament, "I am as a sparrow alone upon the house top;" again we stand in some lower and more modern structure, but alas! the enclosure around it is so high that a man of moderate size, even after he has used all the crickets and means of elevation, seems entrenched behind a lofty bulwark, and unable to use his hands with any freedom or scarcely to raise them above the breast-work before him, and is not a little reminded of the picture of Mr. Pickwick looking over the boarding-school wall; sometimes we are shut up in a little churn; again we are ushered into a broad space, to a sofa from which we mount to a platform so narrow that the

least freedom of motion or step backward perils our foothold, and we are in danger of tumbling into the gulf behind. I write in no spirit of caricature or wantonness, but from a full experience of the evils I am pointing out. It is too bad, that common sense should be so outraged in the construction of our pulpits. Speaking from such places as these commonly are, I do not see how there can be much naturalness or reality in the tones and manner of preachers.

Let this subject be duly attended to. Let each minister decide upon the structure of his own pulpit, or at least have a voice in its making, as he is to have so much of a voice in it when made. Why not allow greater freedom to the preacher? Why shut men of all temperaments and styles within the same enclosure? Why not have some simple altar upon a raised platform, so that those who wish to stand out before the audience and speak without hiding against any bulwarks may do so, and those who wish to use the altar or reading-desk all or part of the time may do so. Why not in the arrangements of our places of worship, as well as in the spirit of our religion, have something of the freedom that is in Christ? What would Paul and Peter say of our pulpits?

S. O.

ANOTHER CHAPTER OF DAVID ELLINGTON.

As our friend David Ellington by his frugality and good character got forward in the world, it came to pass that uncle Giles began to look upon him with some respect. The modes and principles of living which he once regarded with contempt as signs of a mean taste and low notions, now that they had brought after them competence and respectability, he learned to tolerate. Uncle Giles always honored what stood well with the world, and he began to restore to the niece whom he had neglected something of the patronage which he had withdrawn from her. He came more frequently to the cottage, and brought presents to the children; and although far from agreeing to the plans on which the family

was conducted, he ceased to oppose them, because they turned out less disreputable than he had expected. It was not possible however to avoid all remonstrance with David and Jane, and many were the discussions which arose on subjects in which his ideas of what was becoming contradicted their ideas of what was right.

His great vexation continued to be, that in their expenditures they paid so little regard to appearances, and followed a plan of their own without seeming to know or care whether or not all was as *genteel* as it should be. Jane thought it enough to be neatly and comfortably dressed; but he was mortified that they were not *smart*. "I declare, Jane," he would say, "I do believe you have worn that bonnet three years, and it is not respectable." Jane would laugh, and say it was good enough for her;—having long given up all endeavor to make the poor man comprehend the principles on which she was acting. David, however, who was more fond of talking, and who never despaired of convincing any body of any thing that is reasonable, would still go over and over the old argument, and try to show his uncle that the real object of life was better gained by their course than by his.

"I declare, David," he one day said, "I am astonished that you will throw away your money at this rate. I don't think you are called upon, by any means, to uphold these Societies. They ought to be supported by the rich; you have enough to do to take care of your own family."

"Well, uncle, I do take care of my family, don't I?"

"Why, yes,—after a fashion; but as I was telling Jane the other day, she does not make any thing like the appearance she might do. She and all of you dress as plain and as old as if you were kept on charity; and here you are paying, I don't know how much, to these Societies."

"We cannot do both," said David; "we have to choose between the two,—either spend all on ourselves for the sake of appearing smart, or else give up this appearance for the sake of doing good. We think we have made the best choice, for it's more blessed to give than to receive, you know."

"Yes," said uncle Giles, putting his other leg over his knee, "yes, if you have any thing to give; but I say charity begins at home; and the good book says that if one does not provide for his household, he is worse than an infidel."

David smiled. "That's a grand text on your side," he said; "but do you truly think I am not providing for my household? Now according to my notion I provide sufficiently well; especially as I do not think this a man's *only* duty. You talk, uncle, as if there was no other duty than this; but in fact there are many others; and it is a great study to discharge this in such a way as not to neglect the others."

"Yes," replied he; "but it does not follow that giving to these Societies is one of them. I say you have enough to do without meddling with them."

"Why," said David, "the case is simply this: I am bound as a man and a Christian to do the most that I can for others as well as for myself; and I must do it in the most judicious way I can. But there are some great projects to be carried on for the good of others, about which I can do nothing at all, except by subscribing to some Society. How, for example, could I do any thing for *prisoners*, except through the Prison Discipline Society? You will allow that to be a good object, I suppose."

Yes,—uncle Giles thought well of that, and of the Bible Society; but he still thought that all such great enterprises should be carried on by the rich, and that men like David should go on to increase their own comforts first. This was the way he himself did, and most of his neighbors were of the same mind. "I will be bound," he continued, "that Dr. Pillerton does not give away one dollar where you do two, and he is a rich man while you live by hard work."

"Dr. Pillerton is no rule for me," answered David; "I should esteem Howard's rule a more sensible one than his."

"What was that?"

"Something like this;—*we should make our luxuries give way to other men's comfort; our comforts to other men's necessities; and even our necessities to other men's destitution.*"

"That's an extravagant rule, and altogether impracticable," said the other; "Howard himself did not and could not live up to it; neither can you."

"No," said David, "not *perfectly*; we do not live perfectly up to any of our high principles; but that does not forbid that they are good principles and that we ought to aim at them. This is

the rule of disinterestedness, of doing as we would be done by ; *your* rule, I think, would lead to selfishness."

"Oh, I would have a man do as much good as he can, but he need not go out of his own sphere ;—he can find enough to do without concerning himself with these Societies."

This was uncle Giles's comfortable doctrine ; for while he could hold that a man's duty was confined "to his own sphere," as he called it, that is, his immediate neighborhood, he knew that *he* should have no call for charity. It was one of those thriving neighborhoods where all helped themselves. David accordingly replied ;

"Not in a place like this, where there are no poor. And besides, one feels interested in many enterprises for the public good, which are to be effected only by associating with others. What could I do for such objects, unless I subscribed to them in money ?"

"And it's a mere throwing away money in most cases ;—a set of extravagant quixotic undertakings, which it vexes a man of common sense to hear about." Uncle Giles uttered this in a tone which showed how deeply he was himself vexed, and how glad he was to give vent to the feeling that rankled within him. He got up from his chair and walked smartly across the room as if to relieve himself. "I can't bear to see such preposterous waste," he exclaimed.

"What in particular ?" asked Jane ; "tell us what it is that especially troubles you now."

"Why, the Peace Society, for one. Of what earthly use can such a Society be, I should like to know. Here you are spending I don't know how much a year for periodicals and tracts and lecturers, just as if a handful of men in Massachusetts could make England burn her navy and Russia disband her army ; just as if men had not always been fighting, and always would be fighting as long as they are men. You might as well try to stop volcanos and earthquakes ; it is contrary to the whole system of nature."

"But war's a terrible evil, uncle."

"To be sure it is ; but a natural and necessary one."

"It is the cause of an infinity of misery and crime."

"No doubt it is ; but you can't help it."

"Don't you think something might be done to diminish and mitigate the evil ?"

"Perhaps there might ; something has been done, and more may be ; but not so as to eradicate it."

"But," persisted David, "do you suppose that if the world was perfectly Christian, there would be any war ? If all the people of all the nations were as truly Christian as the Apostles, or even as the members of our own church here, could there be any war ?"

Uncle Giles said it would be long waiting for that day ; but he supposed if it ever came, there would be no fighting ;—but then that would be brought about by the power of Christianity, not by Peace Societies.

Why might not Peace Societies, David asked, be the *instrument* which Christianity would use ? The work could not be done without a variety of instruments and means ; this might be one ; at any rate, these Societies never would act except in cooperation with Christianity, and they might hasten its prevalence as well as be aided by it. "In fact, uncle, that is our very idea. As soon as nations are perfectly Christian, there can be no fighting ; we join therefore in trying to make them perfectly Christian ; and one way to do this is by showing them what great things Christianity would do for them."

"Yes, but Christianity is designed to bring about these great things gradually, by changing the hearts and principles of men, and it's of no use trying to effect an outward peace, till you have accomplished an interior regeneration."

"Very true," replied David ; and he could not keep smiling at the adroitness with which this worldly man availed himself of the plea of the sentimental pietist when it suited his purpose ; "very true ; we have no idea of any merely compulsory peace, while there is no prevailing *principle* to support it ; and therefore, as I said, it is an enterprise purely Christian, based on religion ; we carry it on in company with all the other religious enterprises. But then we want to make men perceive, what they have overlooked heretofore, that War and the Gospel are inconsistent with each other. Thus far they have gone on together ; Christian nations have been fighting nations. We want to put an end to this mistake ; and we cannot put an end to it without expressly pointing it out, and insisting upon it. If this is not done, I don't see why men should not go on eighteen hundred years more just as they have

the last eighteen hundred years, and be not one whit nearer correcting the mistake. Do you see how the Gospel is ever to put an end to war, if its doctrines never are expressly applied to it, and men never set about it?"

Of course uncle Giles thought this was rational; religion could only remove an evil by being applied to that evil;—but then it could be applied only in proportion as it prevailed in the world,—could be applied universally only when it prevailed universally; therefore to attempt applying it *now* was idle, because it prevails only partially, and a partial removal of war would be no success at all.

David however thought a partial removal of so great an evil better than nothing; indeed it is most rational to expect that men would come to so great a change gradually; first a few would be convinced, then more, then the whole feeling of a nation would be somewhat modified, and wars would be more infrequent, and less easily provoked; till by and by they would be strange and terrible from their infrequency; then, the common sentiment of civilized humanity would be against them; and thus they would in fact come to an end long before all men had become regenerated and spiritual Christians. We need not wait for the Millennium; interest, policy, sound reason, will very soon take part with religion and help to finish what the Gospel began.

"Then you think," said uncle Giles, "that your Society is to accomplish this great reform *before* the universal prevalence of true religion?"

"I have faith to say more than that," answered David; "I am bold to say that it cannot be otherwise. So consistent is this doctrine of Peace with the sound reason of man and the substantial interests of the civilized world, that it has only to get a fair footing, and it must prevail. The only difficulty is to give it a fair footing; and it is a real difficulty, because there is such an apathy in the way. But once rouse this apathy and get men's minds fixed on the great idea, and the reform will be instantaneous as it were. Just as it was in the case of Temperance. At first you know the obstacle was apathy, indifference;—to be sure, said the world, drunkenness is a terrible evil, you need not tell us that; but there is no help for it; men will drink, and it is a piece of quixotism to

try to prevent it. You remember how for years the cause labored against this deadly opposition of indifference. But perseverance broke through it at last, and then you know how the reform poured on like a torrent which nothing could resist. So in this present case; once break through this terrible indifference, and persuade men to think on the subject, and the work will then proceed rapidly. We are now, as it were, laboring to remove the long accumulated obstructions which confine the waters of a vast river. We seem for a time to make no impression on the mighty mass, and the waters remain precisely as they were. But the work is begun, and by and by, as soon as the result begins to be visible and a slight stream trickles through the weakened dam, the very motion of the stream will complete the work; it will go on tearing its way and carrying all before it with an impetuosity that nothing can resist."

"Ah, David, you are an enthusiast; you should take counsel less from your imagination and wishes, and more from experience and the nature of things."

"Experience and the nature of things! Why, my dear uncle, what does 'experience' teach, if not that the Right always triumphs as soon as it becomes known to the good, and is seen by the worldly to be accordant with interest? And 'the nature of things' is such as the God of nature made them. And it would be a crime to believe that he has put his holy truth into the world for the purpose of removing evil, and yet it should not at last remove this greatest of evils. In the nature of things War and Christianity are irreconcilable; and therefore War must come to an end."

Still however uncle Giles could not understand that he was under any obligation to pay away for so distant a good what might procure some additional comforts at home; he had no idea of any enjoyment excepting in the gratifications of the senses and the goods of earth; he was afraid that practical men would look on these great schemes as moonshine; and he ended, as he began, with declaring, that he thought it a great waste to subscribe to the Societies. It was easy for him in this way to have the last word, and he always contrived to have it. But David very well knew, that "practical men" without enthusiasm are as likely to be blind and mistaken as the enthusiasts they despise.

H. W. jr.

NOTICES OF RECENT PUBLICATIONS.

LETTERS FROM ABROAD TO KINDRED AT HOME. *By the Author of Hope Leslie, Live and Let Live &c. &c.* New York: Harper & Brothers. 1841. 2 vols. 12mo.

THIS book of travels in Europe, unlike the great majority of works of this kind, is not a mere compilation from Guide-Books. The author has faithfully recorded her own impressions. "Aware also that our stayers-at-home had already too much of churches, statues and pictures," she has "sedulously avoided this rock." The main excellence of these volumes is, that we find in them that kind of information which can not be gained readily from other sources. Indeed we think that there are few books of travels, in which one who has visited the countries described will find more that is entirely new to him. How few of those who have made "the fashionable tour" have, for instance, gained that insight into the familiar every-day life, not merely of a few distinguished individuals, but of the English and Italian peasant, which quick habits of observation and a willingness to visit the way-side cottage and to talk with every chance passer have given to Miss Sedgwick. Like our English brethren, we are too much in a hurry to get to the next post-house, for all this. How many of our travellers have visited the Infant School at Milan? How many are able to express, save in the most general and unqualified terms, in vague and sweeping assertion, their ideas of the German or Italian character? Our author has thrown light here, however; though, with the exception of a few advantages for social intercourse, she had as little opportunity for observation as have most persons.

To the habit of nice observation she adds one other qualification for a describer of men and things,—a singularly, we think, impartial and candid spirit. She is not bigoted in her attachment to every thing American, nor is she blind to all that is defective and wrong in other countries. We would commend her book to ultraists of either class. Let those who, enjoying the "order" of

despotism in Europe, come home and extol the Austrian government because in Austria there are no such things as mobs and Lynch law, or those who, delighted with the refinement and "comfort" of England, close their eyes to the social evils, the dreadful inequalities, the cruel oppressions existing there, peruse attentively her remarks upon these points. While on the other hand, individuals who consider America in all respects as perfect, who believe that the name of an American, as one of our travellers asserts, is a sufficient passport into the best society of Europe! will do well to read her remarks upon comparative points of manners and morals, and with reference to our undue self-estimate, upon the utter indifference, if not contempt, with which the great body of Europeans regard our country. Miss Sedgwick is peculiarly tolerant, and disposed to see good in every thing. She likes not for example, the manners of the English on the Continent, and entertains, probably, ideas upon the Sabbath which do not harmonize with the views of the stricter sects of Christians; yet she seems with real pleasure to give her testimony to the strict observance of the Sabbath on the part of the English. She does not speak of the Catholic Church in those terms of condescending pity which so many good Protestants employ—terms savoring more of Pharisaic self-righteousness and self-complacency than of Christian feeling. She looks upon the German villages,—“they are squalid, dirty, most comfortless places,” and she thinks “how favored are the children of the poorest poor of New England;” but then she observes the look of contentment and cheerfulness, and remembers that “if man’s necessities are greater, his desires are fewer,—that God is the Father of us all, and these are his compensations.”

We might speak of a few errors in this work. We dissent, for example, from the views of Miss Sedgwick in regard to the Continental Sabbaths. She, in common with other travellers, has been led into the mistake of supposing that the Sabbath is passed innocently, because little of gross indulgence is perceptible. But the crowds which throng the public gardens, and amuse themselves innocently in walking and hearing music, constitute but a small portion of the entire population of Continental cities. Any one who has lived in the environs of these cities, or near their gates,

must have been convinced of this, as he has seen the numbers who are intoxicated, and heard language from every quarter shocking to his ear. These faults however do not prevent us, nor will they prevent multitudes of readers, from deriving improvement and satisfaction from the perusal of these volumes. They are full of instruction, and of interesting and amusing detail. The ease and warmth of the style, giving a tone, not of genuineness only, but of *heartiness*, to the narrative—that peculiar tone which only a woman, and but few women, can communicate—are not among their least recommendations.

SOME OF THE DUTIES WHICH ONE CHRISTIAN DENOMINATION OWES TO ANOTHER. *A Sermon delivered in the South Congregational Church in Lowell, Sunday, August 1, 1841. By Henry A. Miles, Pastor of said Church. Lowell: 1841. pp. 14, 8vo.*

FROM the correspondence prefixed to this discourse, between those who requested a copy for the press and the preacher, we learn that some of his people doubted "the expediency" of its publication; but we have found nothing in the perusal which makes us regret, either that it was preached, or that it has been printed. There might indeed be a difference of opinion in regard to the notice which should be bestowed on a circumstance like that which was made the occasion of its delivery; but if any notice was taken in the pulpit, it could hardly have been done in a more judicious manner than that which marks Mr. Miles's performance. The occasion was the appearance of Rev. M. H. Smith in Lowell, "as a lecturer against Universalism and the Universalists, introduced and supported by most of the larger sects in that city, who had combined under the name of the 'Evangelical denominations.'" The individual whose services they employed has of late acquired an unenviable notoriety, by the frequent and sudden removal of his sympathies from one body of Christians to another. Within a few weeks, if we mistake not, he was three times a Universalist, once a Unitarian, and twice an "Orthodox" Congregationalist. Remaining for the present in this last connexion, he is

busily engaged in overthrowing the faith which he formerly preached, as pastor of a large Universalist congregation in Salem. His arguments are of course entitled to the attention which is due to arguments of equal weight from any source, and we do not perceive any strong objection to a union of individuals or of denominations in the support of one who should confine himself to the fair field of controversy in his assault upon what they deem mischievous error; but when this same M. H. Smith proceeds to narrate *facts* impeaching the character of individuals or of a denomination, we confess that the evidence which has been furnished concerning his regard for truth would lead us to place little confidence in his veracity, and the employment of means of this kind to discredit Universalism is discreditable only to the persons who use such an instrument for such a purpose.

Mr. Miles takes his text from 1 Corinthians xvi. 14, "Let all your things be done in charity," and enters at once upon a consideration of the duties which one denomination of Christians owes to another. The first which he names is the "duty of allowing the Christian name to all bodies of men who profess faith in Christ, and who bring forth the fruits of his spirit." The latter clause however contains a condition which it is plain Mr. Miles did not intend to add, for his whole subsequent argument maintains that we "have no right to deny the name of Christian to any body of men professing faith in Christ." Our second duty is, "not to misrepresent the opinions" of other denominations. In the third place, we should "treat other denominations with respect, courtesy and good will;" nay, even "cherish towards them a spirit of brotherly love." The sermon then closes with some remarks on the immediate occasion of its delivery.

The title-page of this pamphlet presents an instance of the loose manner in which the word *church* is used, and which we have observed so often of late that we do not think the error too trivial to be noticed. The discourse is said to have been delivered *in the church* of which the preacher is pastor. Now the discourse was delivered in a building, and Mr. Miles is pastor of a body of believers; he cannot therefore with propriety be described as pastor of "said" church. In fact the word *church*, as the designation of a place of worship, belongs to the Episcopalians. The Con-

gregational, the New England, word is *meetinghouse*; and we look with discontent upon the readiness, and eagerness too, of some to adopt the Episcopal in the place of the Puritan term.

THE BEAUTIFUL ZION. *A Sermon by Rev. Sylvester Judd, Pastor of the Unitarian Church, Augusta, (Me.) Preached July 4, 1841. Augusta: 1841. pp. 28, 12mo.*

THE idea on which Mr. Judd has built his discourse is a good one, but the construction shows a want of skill. The sermon is put together awkwardly, in consequence partly of his wish to treat a greater variety of topics than could be well presented in a single sermon. If this fault were no more than a violation of critical rules, we should not speak of it; but it is not only the symmetry of the discourse which is impaired; its unity is destroyed, and the effect therefore is lessened upon the hearer and the reader. Borrowing the title and theme of his discourse from the words of the Psalmist, (Psalm l. 2,) "Out of Zion, the perfection of beauty, God hath shined," Mr. Judd describes the characteristics of "*the Good Society*"—the "beautiful Zion" of our times. His remarks are distributed under the three heads of Intelligence, Morals, and Religion. 1. Of the intelligence of the good Society. It must "maintain its own integrity," its members being "true to themselves," and cherishing the means of education and self-culture. 2. Of its morals. The members must "love one another," must maintain "harmony" among themselves, must avoid not only gross passion and flagrant vice, but "all meanness, littleness, low motives, and annoying practices," must "support the principles and adhere to the practices of social rectitude." 3. Of its religion. The good Society "will be distinguished by an Evangelical faith,"—such as that which we hold, and which the preacher contends is "strictly Evangelical, that is, derived from, based upon, and comprehended within the Gospel." The members "will love God," "will delight in the public worship of God," "will be noted (?) for fidelity in their private devotions," will be distinguished "by the number of those that come to the altar" and join in the com-

memoration of Christ. Having exhibited the internal condition of the good Society, Mr. Judd, in conclusion, notices "its external aspects and relations;" first, as regards "accessions from abroad," secondly, as regards "our actual extension through the breadth of the Church, and comprehensive embodiment of the essential spirit and excellence of Christianity." We are distinctive, but we are not therefore exclusive. "Our very distinctiveness is our universality; our peculiarity is our comprehensiveness."

DISCOURSE *delivered in the Unitarian Church, Charleston, S. C., on the day of the National Fasting, appointed in consequence of the Death of President Harrison.* By Samuel Gilman D. D. Charleston: 1841. pp. 16, 8vo.

MAN'S FRAILTY AND GOD'S IMMUTABILITY. *A Discourse, preached in Taunton, on Friday, May 14th, 1841, the day of the National Fast, &c.* By Andrew Bigelow, Pastor of the First Congregational Society in Taunton. Taunton: 1841. pp. 28, 8vo.

DR. GILMAN's notice of an event which from all the pulpits of the land was made the occasion of instruction, partakes to a considerable extent of the character of a eulogy upon the late President. His text, drawn from the lamentation of David over Abner, leads him to show that "a great man has fallen" in our American Israel. The review of some of the features of President Harrison's character, as illustrated by incidents in his life, is followed by judicious and pertinent counsels.

Mr. Bigelow's train of thought is also drawn from his text—the language of Jacob, "Behold I die, but God shall be with you." He enlarges upon the event announced by the patriarch,—the event of death, solemn and mysterious, a separation, yet only a passage; then considers the illustration of the universal fact of death presented in the decease of the late chief magistrate of the Union, under circumstances so peculiar and impressive; and lastly unfolds the comfort to be derived from the thought that "God will be with us," extending to us his protection and favor.

A LECTURE on the *Social Influence of Trade, and the Dangers and Duties of the Mercantile Classes*. *Delivered before the Mercantile Library Association of Baltimore, March 9, 1841.* By *George W. Burnap*. First published, by request of the Association, in the *Merchant's Magazine*. New York: 1841.

WE were on the point of pronouncing this an admirable Lecture, our admiration having increased as we read its successive pages, when we found ourselves abruptly approaching the close. If Mr. Burnap had carried out the ideas at which he glances in the latter part of the Address with as much care as he has expanded the former part, he would have made a highly valuable addition to the literature of the forum. As it is, the Lecture will well repay perusal. Its plan embraces a description of "the position of the merchant in society, and the functions he performs in the great machinery of human affairs; of the materials and the instruments with which he works, as the general agent between the producer and consumer of the various productions of human labour; of his dangers, his temptations, and his duties." Upon the place which the mercantile profession holds in society, the importance and benefits of trade, its "philosophy" or general principles, the nature and uses of money, the origin, usefulness, and legitimate operations of banks,—upon these points Mr. Burnap writes not only like one familiar with the science of political economy, but with unusual condensation of thought and clearness of style; and the remarks which he introduces upon the injustice of "that incendiary cry which has been attempted to be raised within a few years, of the poor against the rich," are sound and forcible. The closing topics of the Lecture are handled with disproportionate brevity, perhaps from regard to that impatience of an audience which seldom allows a speaker to exceed the limit of one hour with impunity. Mr. Burnap, however, notices the evils of the "excessive competition" which results from the "too great rush into the profession," points out some of the dangers incident to mercantile prosperity, and enters a warning against "the inordinate desire of becoming suddenly rich," and "the adoption of a merely legal morality."

THE SETTLERS AT HOME. *By Harriet Martineau.* New York: 1841. pp. 210, 12mo.

EARLY FRIENDSHIPS. *A Tale. By Mrs. Copley.* New York: 1841. pp. 174, 18mo.

FAMILY SECRETS. *Or Hints to those who would make Home happy. Part 1. Dining out. By Mrs. Ellis, Author of "Women of England," "Poetry of Life," &c.* New York: 1841. pp. 180, 12mo.

THESE three volumes have no connexion with each other, but are parts of one series; that which Appleton & Co. of New York are publishing as *Tales for the People and their Children*. It seems to us an important series, far above the common average of little books. It will be remembered that Mary Howitt began it with four stories. These which follow are inferior to her's as a whole, perhaps, but of true excellence and interest; especially Miss Martineau's and Mrs. Ellis's. The former, "Settlers at Home," is singular in its scene and character, better suited to England than our country, yet illustrating truths, sentiments and morals confined to no place, and beautifully set forth here. The latter, "Dining out," is the first of several which Mrs. Ellis promises under the general name of "Family Secrets"—not the happiest title. This story, however, is one of the very best that we have met in this or any series. We desire to speak of it strongly, and to commend it to all. It is a judicious and most moving picture of the danger incident to frequent and free social dinners, as usually conducted. In other words, it is an admirable temperance tale, without any of the extravagance or folly often found in such tales. Its lesson is worthy of the most serious consideration, and is presented in a dress attractive both to the young and old. For the very young these books are not designed; but for elder children and all parents they are calculated, by their moral and literary merit, to do great good. We observe that other volumes of this series are in press, and we can only express our hope that they may maintain the character which has so far been preserved.

INTELLIGENCE.

DEDICATION AT CHICAGO, ILL.—The First Unitarian Society in Chicago dedicated their church on Sunday afternoon, June 20, 1841. All the services were performed by Rev. Joseph Harrington, the minister of the Society. Other clergymen who, it had been hoped and expected, would assist on this occasion, were necessarily absent. The order of exercises was as follows:—Invocation; Anthem; Reading portions of the Old and New Testaments; Anthem; Prayer of Dedication; Hymn; Sermon; Prayer; Anthem; Benediction. The house was completely crowded.

The text of the discourse was from 1 Thessalonians v. 21, "Prove all things; hold fast that which is good." After an introduction appropriate to the occasion, the preacher alluded to the faith held by the denomination for whose use the building had been erected—a faith at which some honestly tremble, and which others ignorantly disparage. He proceeded to remark that something might be expected, and certainly might justifiably be said, of the nature and claims of Unitarianism, though a complete or even an adequate exposition would not be attempted. Mr. H. made four principal divisions of his subject, founded upon the bearings of the text. 1. That Unitarianism ought to be ranked among the "all things;" on account of its professions and claims,—as a religious faith—as a reformer in interpretation of holy writ—as a purifier of the heart—as having been held by multitudes of the wise and good, &c. 2. Being within Paul's category of "all things," it ought to be "proved." How? Not by partial hearing and reading—not by second-hand testimony. It ought not to be looked at from such a point of view, that nothing can be seen of it except those portions which most directly conflict with established opinions, or confront popular prejudices. It cannot be rightly viewed, if the eye be turned away in pious horror from the whole, because it is offended at a part. This topic was illustrated by supposing familiar cases of the manner in which men usually make up their minds upon such subjects. Unitarianism must be "proved" by reading the standard works of the denomination—hearing its preachers—conversing with such laymen as are kindled with the spirit of our faith, not the barren dealers in words alone. Mr. H. protested against the denunciation of our faith by the Orthodox clergy, when the preached and printed sermons of these very objectors manifest often the most mournful ignorance of the faith they condemn.

3. The Apostle seems to intimate that some things might be found upon trial to be good, and some bad. Mr. H. submitted, that Unitarianism is "good." Under this head, he gave an outline of some of our most important views, and considered some of the most common objections against them. 4. If Unitarianism is good, we should "hold it fast." Those too who dissent from it as a whole should hold fast what of good they discover in it. A brief exhortation to the believers in this faith closed the discourse.

The church is exceedingly neat; we think it beautiful. It is of the simplest architecture—square work every where—panneled ceiling, with cornice. The pulpit is a recess, one third the width of the building, with pilasters and columns of the Ionic order. The whole is pure white. Instead of a gallery there is "a choir," which is regarded as both more comely in appearance and better adapted to musical effect. The building is 60 feet by 42, and 22 feet high from floor to ceiling. Its front is exceedingly pretty. It has a recessed portico, of the Doric order. The number of pews is 56; of which 37 are sold. The expense of the house was not far from \$4300; of this sum about \$2600 was contributed by the churches of the East. There is little or nothing owing for the building; this is a source of satisfaction. The valuation of the pews was at about an average of \$40 each. The Society have exerted themselves to the utmost to complete the church, and their pecuniary means are very low. The West has been poverty-stricken, and they have come in for their full share of the suffering. The Society increases, but very slowly. The population of Chicago has diminished since 1837, by at least 1500, and this Society cannot hope for any great augmentation of numbers, until the city resumes its onward march in prosperity and population.

DEDICATION AT ASHBY, MASS.—The meeting-house of the First Parish in Ashby has been recently modelled after the worthy example of many other ancient parishes. The house was in good order, but too large and inconvenient for any society at the present day. In the frame and exterior of the building there has been no alteration. In the interior the galleries have been removed, and a floor thrown across the house. Below are a commodious town-hall and a vestry. Above is the church, 17 feet in height, fitted up in a neat and chaste style. It has two aisles, contains 60 pews, and galleries only for the singers, which are on the front side of the house and raised about two feet above the

level of the pews. The wall front the body pews, there being three rows on each side, each row rising one step above the other; this arrangement saves the expense of cutting down the windows. The pulpit is raised five steps, is plain but beautiful. The expense of remodelling and furnishing the church and finishing the rooms below was \$2300. The pews, which were appraised at enough to cover the expense, were sold a few days before the dedication, for nearly \$250 above the appraisement.

The house was dedicated on Wednesday, June 30, 1841. The Introductory Prayer was offered by Rev. Mr. Chandler of Shirley; Reading of the Scriptures, by Rev. Mr. Kinsley of Stow; Dedictory Prayer, by Rev. Mr. Wells of Groton; Sermon by Rev. Mr. Bates, Pastor of the Society; Concluding Prayer, by Rev. Mr. Abbot of Westford. After some allusions to the occasion, the preacher named his text from Psalm cxxii. 1, "I was glad, when they said unto me, let us go into the house of the Lord;" from which he drew his subject, viz. Public Worship. 1. He spoke of the houses of worship erected by our forefathers, their strong attachment to the house of God, the zeal they showed and the sacrifices they made to support public worship, their regular attendance on the services of the sanctuary, at all seasons and in all weathers; and urged their example as a church-going and church-loving people for the imitation of their children. 2. He spoke of the improvement made in the location and construction of churches, of the zeal manifested by many ancient parishes in remodelling their places of public worship and rendering them more pleasant, convenient and better adapted to the feelings and wants of social beings, and the efforts that ought to be made to make them attractive by their comfort and convenience. 3. He spoke of the purposes to be answered by public worship, which are three;—intellectual improvement—advancement in civilization, and spiritual improvement and Christian salvation. The sermon closed by a consecration of the newly prepared temple to the worship of the one only living and true God, to the service of his Son Jesus Christ, and to the cause of Christian truth and holiness.

COMMENCEMENT AT CAMBRIDGE.—Wednesday, August 25, was "*Commencement Day*" at Cambridge. The day was bright, and of comfortable temperature, and passed off pleasantly. The excessive drought had prepared a more than usual proportion of classic dust, which was tolerably kept down by a watering machine from Boston. The showy company of the Lancers escorted the Governor to the Colleges, in

humble commemoration of the days of the old Colonial magnificence. The authorities and visitors and guests of the University assembled in GORE HALL, opened to-day for the first time, and thence moved in procession to the meetinghouse, where the usual services were attended. The graduating class consisted of forty six members. The honorary degrees of LL. D. and D. D. were conferred,—LL. D. on Hon. Samuel S. Wilde, Hon. James Savage, Hon. Francis C. Gray, of Massachusetts, and Hon. Francis X. Martin, Chief Justice of Louisiana; D. D. on Rev. James Thompson, of Barre, Rev. Mark Hopkins, President of Williams College, and Rev. Barnas Sears, President of Newton Theological Institution.

The *Harvard Musical Association* held its annual meeting at 12 o'clock, and the annual address was delivered in the College Chapel at 5 P. M. by Rev. John S. Dwight, on "The Dignity of Music as an Art." George B. Emerson Esq. was chosen to deliver the Address on the next anniversary, which is also to be celebrated by the performance of various pieces of music, vocal and instrumental. The mansion house of the President was thronged during the evening, and the company within doors and without were entertained by the music of the Brigade Band.

The exercises of the *Phi Beta Kappa Society* were performed on Thursday at 12 o'clock. Prayers were offered by Rev. Dr. Parkman. The Oration was delivered by Rev. Frederick K. Hedge of Bangor, Me. on Conservatism and Reform; showing that true Progress implies both, and displaying the relations and laws of each. The Poem, delivered by Rev. George C. Ingersoll of Burlington, Vt. was an assertion, partly serious and partly humorous, of the right of the Present to be called the Golden Age.

The meeting of the *Association of the Alumni*, who expected to celebrate their first anniversary this year, was omitted, in consequence of the engagements of President Adams at Washington and the recent illness of Judge Story, by one or other of whom the Address was to have been delivered.

The days appear to have passed away greatly to the satisfaction of the friends of the College. The most memorable circumstance is the opening of *Gore Hall*. This fine building, erected from the funds left to the University by the will of the late Governor Gore, at the cost of about seventy thousand dollars, is situated on the south of the college yard, at a distance from the other Halls, and has been made entirely fire-proof. The walls are of granite, the pillars which support the arched ceiling are of brick covered with stucco, the rafters are of iron, and the apartment is to be warmed by steam. The building is divided by a light gallery into two stories, and the books are distributed among

twenty alcoves, each lighted by a large window of ground glass. It is calculated to be capable of containing 150,000 volumes. The present number of 40,000 leaves the greater portion of the building unoccupied, and it will require the munificence of many benefactors for a long series of years to give to the alcoves that rich array of crowded shelves which made old Harvard Hall so splendid.

HOLLIS STREET SOCIETY.—A controversy of a most unpleasant kind, between the "Proprietors of the Hollis Street Meeting-house" and the "Pastor of the Hollis Street Church," in this city, has, we trust, been brought to a close. It has been protracted through the space of nearly three years, a Committee of five having been appointed by the Proprietors on the 10th of September, 1838, "to confer with Rev. John Pierpont, upon his duties and relations to the Society." The subsequent correspondence and action of the parties had the effect of widening the breach, till July 27, 1840, when certain "Grounds of Complaint" were presented to Mr. Pierpont as "reasons, to be submitted to a mutual ecclesiastical council, for the dissolution of his connexion with his parish." Subsequently new points of difference arose in the attempt to concur in calling such a Council. Letters missive however were issued by the Church in Hollis Street, and an Ecclesiastical Council assembled in the Hollis Street Meeting-house on the 13th of October, 1840, at which eight churches were represented. But it appearing, that one of the parties refused to recognise its action, that the letters missive had not been issued in the most correct form, and that an agreement existed between the parties that the Council should not consist of less than twelve churches, it was

"Resolved, that the members of this Council do not feel themselves authorised to proceed farther in the investigation of the case."

An ex-parte Council was then called by the Proprietors, which assembled at the United States Court Room in Boston, February 22, 1841, and continued its sessions by various adjournments till March 16. Mr. Pierpont interposed a Remonstrance to the action of such a Council and arguments by legal gentlemen were made on both sides. The Council endeavoured to bring the parties into some arrangement by which the merits of the case might be investigated, and advised "both parties to fall back upon the agreement of July 27, 1840, and confining themselves to the terms of that document, present to a mutual Council the Grounds of Complaint preferred in that paper as reasons for dissolving the con-

nexion of Rev. John Pierpont with his parish." This advice was accepted, and the same Council assembled as a Mutual Ecclesiastical Council on the 12th of April, but for satisfactory reasons adjourned till June 1, and on that day again to July 6; when they met in the Hollis Street Meeting-house and proceeded to the business before them, Rev. Francis Parkman D. D. presiding as Moderator, and Rev. Samuel K. Lothrop acting as Scribe. The following twelve churches—all in Boston—were represented:—First Church, Second Church, Brattle Street, New North, New South, Federal Street, King's Chapel, Bulfinch Street, Twelfth Congregational, Purchase Street, Pitts Street, Suffolk Street. The "Grounds of Complaint," consisting of nine charges and various specifications having been read, witnesses were brought forward on behalf of the Proprietors and of the Pastor, whose examination occupied several days; arguments were then heard from legal counsel on the one side and the other; which were closed on the 26th of July. The Council then went into private session, their previous meetings having been public; and on the 9th of August unanimously adopted a Result which, after reviewing the whole ground submitted to their judgment, concludes with the following resolution.

"Resolved, that although on such of the Charges preferred against Rev. John Pierpont as most directly affect his moral character the proof presented has been altogether insufficient, yet on other Charges such an amount of proof has been brought forward as requires this Council to express their disapprobation of Mr. Pierpont's conduct on some occasions and in some respects, but not sufficient in their opinion to furnish ground for advising a dissolution of the connexion between him and the Parish."

The nature of the question submitted to the Council, the interest which a large portion of the public, not members of the Hollis Street Society, have felt in the controversy, and the length of time through which the sessions of the Council were necessarily extended, have given an importance to this case which belongs to no other of a similar kind in the recent ecclesiastical annals of New England. The decision of the Council, founded on a thorough and impartial investigation, and adopted by the unanimous vote of the members, will, we hope, restore peace where there has been division, and the future history of the Society record only the evidences of mutual esteem and common improvement. A full account of the proceedings before the Council, including the examination of witnesses and the arguments of the legal gentlemen, we learn, will soon be published under the supervision of the Scribe of the Council. It will probably fill an octavo volume of considerable size, and contain all the documents in the case.

NEW CONGREGATIONAL CHURCH IN BOSTON.—Several members of the Marlboro' Chapel church in this city have seceded and formed a new Society, and having repaired the building formerly used by the City Missionary Society in Butolph Street, and made it accessible from Garden Street, have taken it as their place of worship. The cause of secession appears to have been dissatisfaction with the course pursued at the Marlboro' Chapel, particularly in the introduction of "Perfectionism" into the pulpit. The fifty-six members who seceded were recognised as the Garden Street Church, by an ecclesiastical council representing the other Trinitarian Congregational churches of the city, on Wednesday evening, July 21. The departure of so large a number, it is said, has left the church at the Marlboro' Chapel in a very feeble condition.

Perfectionism is exciting a strong opposition in different parts of the country. We have noticed, once and again, resolutions passed at meetings of clerical Associations in condemnation of the doctrine; some of which are expressed in language of great severity.

UNION THEOLOGICAL SEMINARY.—This institution, established in the city of New York, and designed to educate ministers for the Presbyterian Church, appears to have met with remarkable success within the short time since it was commenced. The graduating class at the anniversary on the 30th of June consisted of twenty, and the number of students during the past year has been over 100. The Board of Instruction is now fully organized, and is composed of Rev. Joel Parker D. D., *President and Professor of Sacred Rhetoric*; Rev. Henry White D. D., *Professor of Theology*; Rev. Edward Robinson D. D., *Professor of Biblical Literature*; Rev. Erskine Mason D. D., and Rev. Samuel H. Cox D. D., *Professors Extraordinary of Biblical and Ecclesiastical History*; Isaac Nordheimer D. P., *Instructor in the Hebrew and the Cognate Languages, and in the German Language*. The Seminary is situated in University Place. The principal edifice consists of four lecture-rooms, a chapel, library room, and rooms for more than forty students. Other buildings are rented for the accommodation of students. No charge is made for any instruction; the charge for rooms, library, and current expenses will not exceed \$10 a year; the expense of board will vary but little from \$1,70 a week; the expense for fuel for the year will not exceed \$5! The Library "consists of about 16,000 volumes, and is called the Van Ess Library, after Rev. Leander Van

Eas, of Germany, who collected it with great labour during a period of about forty years, and sold it at a very reduced price to the Directors of the Seminary." With such a list of instructors, and with the many advantages for a preparation of the student for the active duties of the ministry incident to a residence in New York, at the small amount too of annual expense, which by occasional employment of one sort and another may be still farther reduced, we should not be surprised in a few years to find the number of students at this much greater than at any other similar institution in the United States.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The sixteenth anniversary of this Association was celebrated in and near London, on Wednesday and Thursday, the 2d and 3d of last June. On the first of these days the business of the annual meeting was transacted at Essex Street Chapel, J. Ashton Yates M. P., in the chair. The Reports of the Treasurer and the Committee were accepted. Rev. Robert Aspland, who has been for many years the Secretary of the Association, resigned the office in consequence of ill health, which deprived the meeting of his presence, and Rev. Edward Tagart was chosen into the place he had so long and well filled. (The Resident Secretary, whose time is devoted to the affairs of the Association, is Mr. T. R. Horwood.) Resolutions were passed in memory of the late John T. Rutt and William Frend,* who had both died within the last year at an advanced age, after having defended the principles of Unitarian Christianity in their writings and illustrated them by their virtues. A resolution was also passed, extending a cordial welcome to Mr. Martin Paschaud, late President of the Consistory at Lyons, and one of the present Pastors of the Consistorial Church—Ministers of the Oritorei of Paris, "who in a neat and elegant speech in French expressed sentiments of fraternal sympathy with the Christians who took the Scriptures for their rule of faith, and were the devout worshippers of One Almighty Father as disciples of his Son Jesus Christ." On Thursday the annual Sermon was preached at the New Gravel-Pit Meeting-house at Hackney by Rev. Edward Talbot of Tenterden, and embraced a "statement of Unitarian views, a representation of the inconsistencies in which the adherents of the English Church are involved, as manifested in the late discussions upon Puseyism, and

* We shall take some notice of the decease of these excellent men in our next number.

practical suggestions of the mode in which Unitarians should honour and support their principles." After the religious service a Collation was provided, which "was attended by nearly three hundred ladies and gentlemen." The chair was taken by James Young Esq., and various sentiments were offered by gentlemen who supported them by animated addresses. After the usual toasts of "The Queen," "Prince Albert and the Royal Princess," "Civil and Religious Liberty," and "Her Majesty's Ministers;" "Prosperity to the Unitarian Association" was proposed by Thomas Hornby Esq; "The Preacher of the day," by Rev. E. Tagart, who was succeeded by Rev. E. Talbot in reply; "The Memory of Price, Priestley, Belsham, and Rutt, and continued prosperity to the Hackney congregation," by Rev. M. Maurice; "The Advocates of Free Inquiry and Scriptural Christianity on the Continent," by Dr. Bowring, who was followed by Mons. Paschaud, who concluded his remarks (spoken in French and interpreted by Dr. Bowring) with the sentiment—"The Orthodox Churches—may they become more reasonable and more Christian;" "Our American Brethren," by Rev. T. Madge; "Our Irish Brethren," by Rev. E. B. Maclellan, whose strain of remark was taken up and pursued by Rev. W. Hincks and Rev. Dr. Hutton; "The Health of our Chairman," by Rev. H. Acton, who spoke at length on the situation and duty of the Unitarians of England. Mr. Young's reply closed the proceedings of a day, which "had been happily and beneficially spent, in which had been realized the generous, exalted and pious emotions which flow from and accompany our pure and simple and earnest Christian faith."

MANCHESTER NEW COLLEGE.—The first annual examination of the students at this institution since its removal from York commenced on Saturday, June 19, 1841, with the classes in the French language and literature, under Professor Vembergue. On Tuesday, June 22, the examination of the students in the Theological department took place. It commenced with the class in New Testament Theology under Professor Wallace; "the answers to questions previously submitted to the students, written in a given time without the assistance of books, were read aloud; a mode of examination thoroughly searching to the students." The junior and middle classes were examined by Professor Robberds in Hebrew, and the senior class in Hebrew and Chaldee. Professor Tayler conducted a successful examination of the Ecclesiastical History class. In the afternoon the class in Old Testament Theology

were examined by Mr. Wallace; and the students in Pastoral Theology by Mr. Robberds, "reading the answers they had previously prepared to questions submitted to them by the Professor, on the ministerial character and functions, and the qualities, both physical and moral, requisite to the preacher and the pastor." A discourse was then read by Mr. W. H. Herford on "the natural arguments for a future state," and an address was delivered to the students in Theology by Rev. C. Wellbeloved, Theological Rector of the College, who was at the head of the institution during the whole time of its continuance at York. On Wednesday and Thursday, June 23 and 24, the students in the Literary and Scientific department of the College underwent examination, Professor Newman conducting the examination of the Latin and Greek Classes, Professor Finley of the Mathematical classes, Professor Phillips of the classes in Chemistry, Mechanics, and Botany, Professor Martineau of the class in Mental Philosophy, Professor Kenrick of the class in Ancient History. Mark Phillips Esq., M. P. then addressed the students, and distributed the prizes, which had been offered by friends of the College for proficiency in the studies. The exercises were then closed with prayer by the venerable Visitor of the College, Rev. William Turner of Newcastle. The appearance of the students at the examination and their conduct during the year were sources of much satisfaction; and we observe the names of some of them among those who took degrees and received honours at the University of London, of which the Manchester College is now a part.

OXFORDISM.—The Heads of the venerable University are unwilling, it appears, that the opinions which have been advanced by the *Puseyites* should be thought to have any countenance from the institution over which they watch, and whose name has been commonly associated with these opinions. We are not surprised at the resolution which they have passed, nor indeed can we express surprise at the letter which it called forth from one of the writers of the "Tracts for the Times;" but it is impossible to read the letter without a feeling of pain at the exhibition of the struggle in the writer's mind, between attachment to the views which he had promulgated and fear of incurring the penalties of disagreement with the authorities whom in his present position he is bound to obey. We know not how else to explain the tone which runs through it from beginning to end, and which we commend to the notice of those who are anxious to lose neither their

consciences nor their places. We copy the documents from the *Christian Observer*, which expresses a hope that "ulterior measures" will be adopted.

"At a meeting of the Vice Chancellor, Heads of Houses, and Proctors, March 15, 1841.

Considering that is enjoined in the statutes of this University, that every student shall be instructed and examined in the Thirty-nine Articles, and shall subscribe to them; considering also that a tract has recently appeared, dated from Oxford, and entitled, 'Remarks on certain passages in the Thirty-nine Articles, being No. 90 of the Tracts for the Times'—a series of anonymous publications, purporting to be written by members of the University, but which are in no way sanctioned by the University itself;

Resolved, that modes of interpretation such as are suggested in the said tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes.

P. WYTER, *Vice Chancellor*."

"Mr. Vice Chancellor,—I write this respectfully to inform you that I am the author, and have the sole responsibility, of the tract on which the hebdomadal Board has just now expressed an opinion, and that I have not given my name hitherto, under the belief that it was desired that I should not. I hope it will not surprise you, if I say that my opinion remains unchanged of the truth and honesty of the principle maintained in the tract, and of the necessity of putting it forth. At the same time I am prompted by my feelings to add my deep consciousness, that every thing I attempt might be done in a better spirit, and in a better way; and, while I am sincerely sorry for the trouble and anxiety I have given to the members of the Board, I beg to return my thanks to them for an act which, even though founded on misapprehension, may be made as profitable to myself as it is religiously and charitably intended.

I say all this with great sincerity, and am, Mr. Vice Chancellor, your obedient servant,

JOHN HENRY NEWMAN.

Oriel College, March 16."

The disturbance produced in the bosom of the Church by the publication of the Oxford Tracts has not been confined to England. The "Tractarians" have met with favour, as well as with condemnation, in this country. Rev. Mr. Boardman of Philadelphia having charged upon the writers an inculcation of some of the worst errors of Popery, Bishop Doane of New Jersey called on him for his proofs; which having been given in a pamphlet by Mr. Boardman, the Bishop has undertaken to review and invalidate them in a "Brief Examination," filling nearly 200 pages. The controversy here, as well as in England, affords an instructive illustration of the protection afforded to uniformity of faith by the device of Articles, Liturgy, and a hierarchy.